THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For JANUARY, 1805.

Carum esse civem, bene de republicâ mereri, laudari, coli, diligi, gloriosum est; metui vero, et in odio esse, invidiosum, detestabile, imbecillum, caducum. CICERO.

ORIGINAL CRITICISM.

Ancient and Modern Malta: containing a Description of the Ports and Cities of the Islands of Malta and Goza, together with the Monuments of Antiquity still remaining, the different Governments to which they have been subjected, their Trade and Finances: as also the History of the Knights of St. John of Jerusalem, from their first Establishment in Malta till the Beginning of the 19th Century: with a particular Account of the Events which preceded and attended its Capture by the French and Conquest by the English. By Louis de Boisgelin, Knight of Malta: *With an Appendix, containing a Number of authentic State-Papers and other Documents, a Chart of the Islands, Views, Portraits, Antiques, &c.* 3 Vol. 4to. Pp. 1008. 4l. 4s. Robinsons. 1804.

IN this work the Chevalier de Boisgelin has endeavoured to bring, into a comparatively small compass, the substance of all that has been written on the Island of Malta, its sovereigns and inhabitants; and the very long list of books which is prefixed to his first volume sufficiently shews that nothing which labour and perseverance could effect has been neglected by him. Happy should we be, could we, conscientiously declare, that he has so far succeeded in this arduous attempt, as to render this condensed mass of information interesting or instructive. But the delectando pariterque monendo is an art which this worthy Knight does not appear to have studied; and, in truth, it is evident, from the production before us, that he has been much less familiar with the pen than with the sword.

The firſt volume is divided into two books, the firſt of which contains the civil, political, and natural hiſtory of Malta; and the ſecond is occupied by an ample account of the Conſtitution and Finances of the *Order*. As a ſpecimen of the work we ſhall extract from the former ſome parts of the chapter which exhibits a deſcription of the Malteſe, their manners, cuſtoms, ceremonies, and diverſions.

"The Malteſe, though continually ſubject to different nations, have always preſerved their original character; which ſufficiently proves their deſcent, and, at the ſame time, ſhews that they have mixed very little with any of the people who have by turns governed their country.

"Their countenances announce an African origin. They are ſhort, ſtrong, plump, with curled hair, flat noſes, turned up lips, and the colour of their ſkins is the ſame as that of the inhabitants of the ſtates of Barbary: their language is alſo ſo nearly the ſame, that they perfectly underſtand each other.

"It is, perhaps, as much owing to the ſituation of Malta, as to the different ſtrangers who have viſited and conquered the iſland, that the Malteſe have become very induſtrious, active, faithful, economical, courageous, and the beſt ſailors in the Mediterranean. But, notwithſtanding theſe good qualities, they ſtill retain ſome of the defects generally attributed to the Africans; and are mercenary, paſſionate, jealous, vindictive, and addicted to thieving. They have likewiſe ſometimes recalled the idea of the *Punica Fides*. They are fantaſtical and ſuperſtitious in the higheſt degree, but their ignorance does not unfit them for the cultivation of the arts.

"The only cuſtom peculiar to Malta ſtill ſubſiſting, and which indeed is retained among none but people of fortune, is the *cucciha*, that is to ſay, an aſſembly given by parents on their children's firſt birth-day. The company being met in the great hall, which is always much more ornamented than any other part of the houſe, the child is brought in; and if it be a boy, he is preſented with two baſkets, the one containing corn and ſweetmeats, and the other trinkets, coins, an ink-ſtand, a ſword, &c. The choice he makes on this occaſion, will, according to their notions, give a juſt idea of his future diſpoſition, and the mode of life he will embrace. Should he chuſe the corn, it is a ſign of a liberal character; if he prefers the ink-ſtand, he is to be brought up either to trade or the bar; and if he takes the ſword, the greateſt hopes are entertained of his courage. Achilles thus, by a choice of the ſame nature, diſcovered to the court of Lycomedes, that his female habiliments ſerved only to conceal a hero. If the child be a girl, needles, ſilks, and ribbands, ſupply the place of the ſword and ink-ſtand.

"An entertainment was formerly given on Shrove-Tueſday, by the grand-maſter to the people, in the great ſquare of the city Valetta. Long beams were fixed againſt the guard-houſe oppoſite to the palace, and between each were faſtened rope-ladders, the whole covered over by branches of trees in leaf: to which were tied, from top to bottom, live animals, baſkets of eggs, hams, ſauſages, wreaths of oranges; in ſhort, all kinds of proviſions. This edifice was called *Cocagna*, and was crowned by a globe compoſed of linen cloth, on which ſtood the figure of Fame *in relievo*, holding a flag with the grand-maſter's arms. The people were aſſembled in the great ſquare, and were prevented by one man, with a wand in his hand, from attacking the *Cocagna*, till the grand-maſter gave the ſignal. The man with the wand is entitled the *Gran Viſconti*, and the adminiſtration of the police is committed

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to his care. The Malteſe people were ſo obedient, and ſtood in ſuch complete awe of this officer of juſtice, that one day, on a falſe ſignal being given, they had already begun to attack the *Cocagna*, but on being called back, the crowd, though half way up the ladders, immediately deſcended in ſilence.

"The Malteſe never allowed either foreigners or ſoldiers to ſhare the profits of this feſtival, but reſented very ſeriouſly any attempt at participation. The proviſions of the *Cocagna* became the property of thoſe who, having ſeized them, were able to carry them off in ſafety through the crowd. This cauſed furious battles, the combatants aſſailing each other, attacking and defending with great violence. To the firſt who reached the figure of Fame was allotted ſome pecuniary remuneration, and on the ſtandard's being taken to be returned to the grand-maſter, the cloth globe, compoſed of two parts, burſt open, and out came a flight of pigeons.

"Happily the repeated ſhouts of the populace prevented the cries of he miſerable animals hung to the *Cocagna* being heard, though theſe victims were pulled to pieces from the branches and eat up, whilſt ſtill alive. The people were particularly delighted with this entertainment, which had been ſuppreſſed for ſome time, but was re-eſtabliſhed once more during the reign of the grand-maſter Rohan.

"All young women reſiding in the country inſiſted, before they were married, on its being particularly ſtipulated in the contract, that their huſbands ſhould take them every year to the city La Valetta on St. John's day, to the Old City on St. Peter's, and to the caſal Zeitun on St. Gregory's. This plainly ſhewed they had no great idea of the complaiſance of their intended bridegrooms; and as they were very anxious to exhibit their perſons, and at the ſame time poſſeſſed no inconſiderable ſhare of curioſity, they had recourſe to this method, to prevent the poſſibility of a refuſal."

If a regular and rapid increaſe of population be, as no doubt it is, one characteriſtic of the happineſs and proſperity of a people, and of the mildneſs of a government, it will not be denied, by any one who reads the following ſtatement, that the Malteſe were a happy people, or that the government of the Knights was a mild government.

"But notwithſtanding all that has been ſaid, and the extreme fertility of ſome parts of the iſland, Malta is ſtill very far from being able to furniſh its inhabitants with the neceſſaries of life without foreign aſſiſtance. This is principally owing to the encreaſe of population, which is augmented to a degree ſcarcely ever before known in hiſtory, and which is a ſtronger proof of the goodneſs of the government than any arguments ever advanced to the contrary.

"The Malteſe were not men who inhabited a fruitful land, promiſing a plentiful harveſt for the ſupport of their numerous families, together with a ſuperabundance of proviſions enabling them to live with eaſe and comfort; but a people living on a naturally barren ſoil, which ſcarcely afforded them bread for three months in the year; and yet this people, as has been already obſerved, encreaſed and multiplied in a proportion unknown in all other countries. Malta in 1530 did not contain quite fifteen thouſand inhabitants, and theſe were reduced to ten thouſand at the raiſing of the ſiege in the grand-maſterſhip of La Valette; during that of Omedes, Goza was entirely depopulated; and the plague in 1592 made terrible ravages on the iſland; notwithſtanding which, by the cenſus taken in 1632 the population of the two iſlands amounted to fifty-one thouſand ſeven hundred and fifty. Since

that time, the Malteſe have been almoſt conſtantly at war; and great numbers were again deſtroyed by an infectious diſtemper in 1676; yet ſuch was the encreaſe of population, that in 1798 Malta contained ninety thouſand, and Goza twenty-four thouſand, inhabitants.

"Where is the country, may I venture to aſk, which can boaſt of ſuch an encreaſe, and ſuch a continual ſtate of proſperity? But the Malteſe, who are naturally ſober, require but little nouriſhment; beſides, they were ſo perfectly contented with the mildneſs of a government which never taxed either the labour of their hands, or any other effort of induſtry, that they became too much attached to their country ever to leave it, well knowing that, in almoſt every other, both farmer and artificer were equally ſubject to burthenſome taxes."

The account of Malta is cloſed with a liſt of plants that grow in the iſland and its dependencies, which occupies no leſs than *twenty-ſix pages!* The book on the Conſtitution and Finances of the Order, in which the conſtant attention of the Knights to the eaſe and happineſs of the natives is fully demonſtrated, contains little that is intereſting in the peruſal, and nothing worthy of quotation. The following was the annual receipt and expence of the government, on an average of ten years, from 1779 to 1788. Receipt 136,114l. 4s. 3d. Expence 126,186l. leaving a ſurplus of 9,928l. 4s. 3d. But the expences were materially increaſed, and the receipts as materially diminiſhed ſoon after the commencement of the French Revolution, when the Order was deprived of its poſſeſſions in France, and in thoſe countries which were either corrupted by French principles, or ſubdued by French arms.

The ſecond volume is alſo divided into two books, the firſt of which contains the Hiſtory of the Knights of Malta, from the firſt eſtabliſhment of the Order in the iſland, in 1530, to the foundation of the city of La Valetta, in 1566. In the ſecond book the hiſtory is continued to the election of the Grand-Maſter De Rohan, in 1775. This volume is more intereſting than the preceding one, as it records many of the gallant achievements and truly heroic exploits of thoſe gallant Knights, in their *beſt* days, particularly during the memorable ſiege of their iſland by the Turks in 1565. But even here little is to be found that was not known before, and moſt of the events had been more copiouſly, and, in moſt reſpects, more ſatisfactorily detailed before by the Abbé de Vertot. We learn, from a note, that the well-known Comte d'Entraigues has written a Hiſtory of our Henry the Eighth, which we concur, with the Chevalier, in wiſhing he would publiſh, as, we really think, it muſt be a curious production. In the third volume, the Hiſtory of the Knights is continued until the conqueſt of Malta by the Britiſh in 1800. There all the decrees of the different aſſemblies of regicides and rebels in France, reſpecting the Knights, are noticed; and an account given of the confiſcation of their property in that country. This is followed by an accurate detail of the proceedings of Buonaparté and his myrmidons; from the arrival of the French fleet under Admiral Bruix to the final ſurrender

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of the iſland; which exhibits a ſcene of perfidy, baſeneſs, and oppreſſion, on the one hand, a parallel to which is only to be found in the Hiſtory of the Corſican Uſurper; and a ſeries of acts of treachery, meanneſs, and puſillanimity, on the other, certainly not to be equalled by any events recorded in the Hiſtory of Malta. In contraſting the conduct of the Knights when attacked by the French in 1798, with their conduct two centuries and a half before when aſſailed by the Turks, we find an inexhauſtible ſource of ſurpriſe and concern. In the firſt caſe they ſuſtained a ſiege for nearly *five months*, in the laſt they ſurrendered in *three days*:—When the Turks gave up the ſiege, the Knights had little more than ſix hundred men left to defend the numerous fortifications of the iſland; but when they yielded to the French they had more than as many thouſands! But, 'tis true, they had not, in 1798, a La Valette to command them, and too many of them had loſt every ſpark of that noble ſpirit which animated the friends of the Order, in the firſt ages of its inſtitution.

Buonaparté and his banditti had no ſooner landed than they laid waſte the country, and plundered the unfortunate inhabitants of all that they poſſeſſed.

"Towards mid-day the whole of the country, together with all the towers, except Marſa Sirocco, were in the poſſeſſion of the French, and almoſt all the knights at the different forts taken priſoners and carried to Bonaparte; whoſe addreſs to them on this occaſion gives an idea of impatience and haughtineſs of character which never afterwards appeared in his conduct. Eighteen knights, all of whom were French, were brought before him, to whom he inſtantly ſaid, "What! am I conſtantly to meet with knights who have taken up arms againſt their country? I ought to give orders to have you all ſhot immediately." He afterwards added, "How could you ever believe it poſſible to defend yourſelves, with a few wretched peaſants, againſt troops which have conquered and ſubdued the whole of Europe*?"

After

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* "M. Denon, in the magnificent work he has lately publiſhed on Egypt, makes Bonaparte addreſs himſelf in a very different manner to the knights of Malta who had been taken priſoners and brought before him on the 23d Prairial. "*Since you were capable of taking up arms againſt your country*," ſaid he, "*you muſt know how to meet death.* I will not accept of you as priſoners; you may therefore return to Malta, and ſtay there till it ſhall become my property." I am willing to believe Denon's favourite hero was incapable of holding ſuch falſe, and ſuch inexcuſable language. I will make no remarks on the firſt part of this diſcourſe, which is a reproach made by all conquerors to the conquered, however unjuſt the firſt hoſtilities: but the words *you muſt know how to meet death* deſerve ſome obſervations; though they do not explain the kind of death they were to meet, to pleaſe the commander in chief. As a military man, we muſt believe he could only mean they were to die ſword in hand: yet Bonaparte, as a patriot and a general, could never wiſh that to be the caſe: ſince by dying ſword in hand the French knights, in his opinion, would be guilty of the greateſt of crimes, that of treaſon againſt the nation. He could not therefore wiſh his countrymen to become ſo

After this intemperate ſpeech, he preſently reaſſumed his uſual prudence, of which he had loſt ſight for a moment; and gave orders that the priſoners ſhould be well treated, who in future had every reaſon to be ſatisfied with the conduct of both ſoldiers and officers."

The apology for Buonaparté at the concluſion of this note is utterly unworthy of the author, or of any loyal Knight whatever. It is pitiful, and is not founded on fact, for can any man, at this period, believe, that ſuch cowardly threats were not congenial to the mind of this upſtart Corſican; and that in uttering them, he only delivered the ſentiments of the Directory and not his own? Was the murderer of Jaffa incapable even of *executing* ſuch threats? As to his *humanity* to the Knights who ſo tamely ſurrendered the valuable fortreſs of Malta into his hands, we really know not in what it conſiſted. His *forbearance*, indeed, to aſſaſſinate them (and this, we ſuppoſe, is meant to be dignified with the appellation of *humanity*), was rather to be aſcribed to policy than to any generous impulſe of a mind that is, and ever has been, a ſtranger to every noble, every virtuous ſentiment. How the uſe of ſuch ſavage expreſſions, the language of a mere bully, could poſſibly tend to animate the courage of his troops, we muſt leave to the Chevalier to explain. By the firſt article of the capitulation the Knights ſurrendered to the French Republic "all right of property and ſovereignty" over Malta and its dependencies. The proviſions in favour of the inhabitants were no ſooner ſigned than violated by the French, who ſubjected them to every ſpecies of inſult, injuſtice, and oppreſſion.

In the laſt chapter the Chevalier gives the following account of the motives which influenced the French to undertake the expedition to Egypt.

"I have already laid before the reader the deep diſſimulation with which the French government contrived the ruin of Malta; I will now take notice

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highly culpable; beſides, it was natural to ſuppoſe, that were they to periſh in this manner, many of his ſoldiers would likewiſe be ſlain, whoſe lives it was greatly his intereſt to preſerve. The ſmalleſt reſiſtance made by the knights might have prevented the ſucceſs of his expedition to Egypt; he therefore could never wiſh, and ſtill leſs provoke, them to take up arms. He was unfortunately too well acquainted with the bravery of the French knights, ever to permit them to return to Malta; and he could not poſſibly pay a greater compliment to their valour, than by perſuading them to enliſt under his banners on his becoming maſter of the iſland. As to the diſcourſe we have mentioned in this hiſtory, which was delivered before witneſſes whoſe teſtimony cannot poſſibly be doubted, it was, in ſtrict juſtice, excuſable, and may be thus interpreted: Bonaparte, being ſurrounded by the ſpies of the directory, thought it neceſſary to make uſe of terrific expreſſions, though he was inwardly determined (as it afterwards proved) to act with humanity. He might alſo think it neceſſary to addreſs his ſoldiers, whom he was on the point of taking on a dangerous expedition, in terms which indeed were rather preſumptuous, but which might poſſibly tend to animate their courage."

of the extraordinary circumſtances which decided the moment for carrying their perfidious plans into execution, with the motives they alleged in juſtification of their conduct. Laſtly, in pleading the cauſe of the Malteſe and knights, I will endeavour to place before their eyes the cruel misfortunes which muſt neceſſarily await them, ſhould they be doomed to an eternal ſeparation.

"The members of the directory having made a temporary peace with the continent, were ſuddenly deprived of the reſources with which the pillage of their agents had hitherto ſupplied them. The riches carried off from Germany, Holland, and Italy, had been as quickly diſſipated as acquired. The want of money, and the equal want of credit to procure a ſupply, ſoon rendered their ſituation very embarraſſing; particularly as the peace lately concluded left a victorious and diſcontented army to be paid, young and ambitious generals to be reſtrained within bounds, and men of letters to be bribed to ſilence. Thus critically ſituated, a romantic expedition, worthy the days of chivalry, was imagined: this was calculated to ſatisfy both army and literati, by preſenting to the former the moſt brilliant proſpect of military glory, and to the latter advantages of various kinds. The command was given to a general whoſe influence was dreaded by the directory; for it was very well known that he had obtained the confidence of the ſoldiers during war, and was much connected with artiſts and men of letters in time of peace.

"The little remaining money in the public coffers was employed in preparations for this expedition. A conſiderable fleet was fitted out with unheard-of celerity. The troops, diſtinguiſhed by the name of the army of England, were embarked on board ſix hundred tranſports in the ports of the Mediterranean. The greateſt part of theſe troops, whoſe hopes had been raiſed, and who had flattered themſelves with gaining immenſe riches on the banks of the Thames, little imagined they were deſtined to fight againſt an allied power, and loſe their lives or liberty on a friendly ſhore.

"It is impoſſible to imagine any thing more truly abſurd and ridiculous in diplomatic affairs than the official proclamations and manifeſtoes publiſhed relative to Malta. When the French fleet appeared before the iſland, the commanders announced themſelves as friends to the order, and, as ſuch, demanded free entrance into the port, to take in water; notwithſtanding which the French government ſoon after publicly affirmed, that it had regarded Malta as an enemy ever ſince the year 1792. The generals alſo declared to the knights, that it was very fortunate they had offered no reſiſtance, ſince, on a ſignal agreed on with the French fleet, they would all have been inſtantly maſſacred. They likewiſe confeſſed that this atrocious conſpiracy had been long formed by the directory. The commander in chief frankly owned, that the principal motive of his precipitate attack on Malta was the apprehenſions of its becoming the property of Ruſſia. He might have added, with ſtill greater truth, that having left France without money, the gold, jewels, and great riches, of the iſland, were too attractive to eſcape the rapacious views of the French troops; and that his ill-manned fleet ſtood in the utmoſt need of recruits to furniſh to each ſhip its proper and proportionate complement."

We here learn, for the firſt time, that Buonaparté, previous to the year 1798, was the patron of the Arts and of Letters; and we ſhould really feel obliged to the author to ſtate the ſource of his information

on this head. We are ſorry to ſee, in different parts of this work, a kind of temporiſing ſpirit in ſpeaking of this ſcourge of the human race, whoſe favour the author ſeems anxious to conciliate.

Some of the principal motives of the Directory in invading Egypt are here detailed with tolerable accuracy; and there were others, however, which operated with ſtill greater force on their minds, but which it is foreign from our purpoſe to enumerate. The remaining part of the laſt chapter is devoted to a feeble and vain attempt to convince the Maltese that they cannot be happy or proſperous under any other government than that of the Knights, and to perſuade the different powers of Europe that the Chriſtian world is intereſted in the preſervation of the Order, and in its reſtoration to the ſovereignty of Malta. For our own part, highly as we admire the many noble deeds and virtuous acts which have diſtinguiſhed the Knights at different periods of their hiſtory, and ſolicitous as we are, for the reſtoration of all thoſe orders and inſtitutions which have been aboliſhed by the regicides of France, we confeſs, in the preſent ſituation of Europe, we perceive inſurmountable obſtacles to the execution of ſuch a meaſure. Malta muſt be poſſeſſed by ſome power, who has reſources within itſelf to provide for its defence againſt the French, who, in war or peace, will attempt to recover it; and there is certainly no power ſo deeply intereſted in its poſſeſſion as, and none more able to defend it than, England. While the Knights have proved, that they neither poſſeſs the means nor the ability to defend it. The Chevalier has anſwered the objection to the Order on the ground of its waging perpetual war againſt the infidels; but ſurely it is no weak objection, that it conſiders itſelf as pledged at all times to join any Chriſtian power, who, from whatever motive, or with whatever deſign, may declare war againſt an infidel ſtate. Agreeably to this principle, if they were now ſovereigns of Malta, and Buonaparté, to gratify his ambition, and improvement of his favourite plan of Univerſal Empire, were to invade the territories of our ally the Turks, they would be compelled to give him all the aſſiſtance in their power. It is not, however, on any partial or national conſideration that we object to this chivalrous principle of action in the nineteenth century; but on the broader ground of its palpable abſurdity and flagrant injuſtice.

The cloſing exhortation of the author to his exiled brethren is couched in the pure ſpirit of a Chriſtian Knight, and we, therefore, with pleaſure extract it.

"Since ye have quitted Malta, moſt probably, alas! never to return; ſince ye have left behind you your archives, title-deeds, trophies, and arms; let your virtues ſhine the more conſpicuous, and let them prove to an admiring world, that you ſtill poſſeſs that Chriſtian humility, that perfect obedience to your ancient laws, that unalterable patience and reſignation, and that ſpirit of univerſal charity, which not even the ſevereſt misfortunes can extinguiſh. Let the ſame men, equally remarkable as warriors and hoſpitallers, once more dedicate themſelves to the ſervice of the poor and ſick, and following the example of Gerard their original founder, erect new hoſ-

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pitals in the Chriſtian world. And, oh! may the zeal with which they ſerve thoſe who need relief touch the heart of the moſt obſtinate unbeliever, and the fame of their charity inſpire thoſe of another creed with ſentiments of eſteem and admiration! Be perſuaded, my brethren, that it is to the memory of your hoſpitable virtues, ſtill more than to that of your military exploits, that you owe the diſtinguiſhed protection of one of the moſt powerful ſovereigns in Europe."

One half of the laſt volume is filled with an Appendix of State Papers and other documents illuſtrative of the Hiſtory; to which is ſubjoined an Index. The Plates are but few, and ſome of them indifferently executed; but there is a good bird's-eye view of Malta, and a Chart of the iſlands upon a large ſcale; indeed too large to be bound up conveniently with the book.

Strictures on Plowden's Hiſtorical Review, and Poſtliminious Preface.

(Continued from p. 366.)

IN page 10 of his poſtliminious preface, Mr. Plowden repeats the following notorious falſehood, "that about the beginning of November, 1641, the Engliſh and Scotch forces in Carrickfergus, murdered, in one night, all the inhabitants of the iſland Gee, commonly called M'Gee, to the number of above 3000 men, women, and children, all innocent perſons, in a time when none of the Catholics in that country were in arms or rebellion, notes that this was the firſt maſſacre committed in Ireland on either ſide."

Some popiſh writers who mention this fact, reſt its authenticity on the credit of Lord Clarendon, becauſe it is in an Appendix annexed to his hiſtory; and is entitled a Collection of Murders and Maſſacres committed on the Iriſh, in Ireland, ſince the 23d of October, 1641, printed for the Author, *R. S.* London, 1662.

Every writer, entitled to credit, uniformly allows, that this was a fabrication, invented for the purpoſe of palliating the enormities committed by the papiſts, in order to procure favourable terms for themſelves in the diſtribution of property under the act of ſettlement.

R. S. therefore, was employed to make that collection of murders, to prove that the Proteſtants were the aggreſſors. It appears by the preface to this collection, that the anonymous relator had his information from hearſay evidence only; namely, "from the diſcourſes of ſeveral (as he ſuggeſts) diſintereſted perſons, as well Proteſtants as Catholics."

Now is it more rational to give credit to ſuch idle ſtories, picked up twenty years after the facts were committed, from the hearſay evidence of intereſted perſons, who thereby hoped to gain favours under the act of ſettlement, or to the information of thouſands of diſintereſted perſons, who were examined *upon oath, in the moſt ſolemn manner*, immediately after the perpetration of the maſſacres, *and by virtue of royal commiſſions?*

Beſides, this collection of R. S. was not annexed to Clarendon's hiſtory till the year 1720, and then by one Wilford, a bookſeller, in order to make that work acceptable to the Papiſts, whoſe cruel and unprovoked barbarities were ſtrongly painted in the body of Clarendon's hiſtory.

The iſland Magee is a peninſula, about three miles long, and, at a medium

medium not a mile wide; and as it had no town, and was at that time in an uncultivated ſtate, it could not maintain 500 perſons.

Doctor Warner wrote a hiſtory of Ireland, whoſe authenticity Mr. Plowden extols in a very high degree, and he has garbelled ſome paſſages from him which happen to ſerve his partial deſigns.

Now this writer rejects, and with much ability refutes, this monſtrous fiction; and it appears from this hiſtorian, from every reſpectable writer of the events of that period, as well as from the concurrent teſtimony of all the leaders in that rebellion, which I have already quoted, that it was deliberately planned, and that the total extermination of the Proteſtants was meditated, many years before its exploſion.

Every perſon, whoſe mind is not clouded with bigotry, muſt know that the ſanguinary principles of the Romiſh Church, which have appeared in all the rebellions both in England and Ireland, are held in abhorrence by the members of the reformed Religion. Mr. Plowden, on the aſſertion of Dr. Warner, a writer who has not been long dead, endeavours to impeach the authenticity of Sir Richard Cox's Hiſtory of Ireland. He collected the materials for his hiſtory, when many of the actors and partizans in the rebellion of 1641 were ſtill living, and he told his ſon, the Archbiſhop of Caſhell, (who related it frequently to his friends) numbers of whom are now living, that he wrote down and analyſed the narrations of perſons attached to each party, by which he had an opportunity of extracting the truth.

His relation of what occurred during the reigns of Charles II. James II. and William and Mary, cannot be queſtioned, as he had acceſs to all the documents and ſtate papers in the poſſeſſion of government, under whoſe ſanction he wrote.

In pages 11 and 12, Mr. Plowden tells us, that his motive for undertaking his hiſtorical review, was to recommend the union, and that he went to Ireland to procure materials for that purpoſe. "The difficulty of procuring any materials for the purpoſe in London, ſharpened his eagerneſs for reſearch, and led him to contemplate that great event in all its bearings. The ſubject was not new to him: he had long conſidered, as he ſtill does conſider, that an incorporate union of the two kingdoms muſt be the greateſt bleſſing to the Britiſh empire, if followed up by an indiſcriminate adoption of all his Majeſty's ſubjects in the aſſumption of the Imperial Parliament, manifeſting the ſame tutelary attention to the intereſts of the people of Ireland, which they do to thoſe of the City of London, or other the moſt favoured portion of the Britiſh empire."

I requeſt that the Reader will obſerve the conſiſtency of Mr. Plowden on this occaſion, for he complained, as I obſerved before, in his hiſtorical review, "that Engliſh intereſt had great influence in the government of Ireland;" and after deſcribing her viſionary ſplendor and proſperity 3000 years ago,* he "ſhows to what a degree of conſequence ſhe is capable of arriving, when her native energies and powers are not cramped by internal diviſions, *or damped by foreign power, oppreſſion, and rigour;*" alluding to her connection with England.

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* He repreſents in the 15th page of his Review, the Iriſh to be in the utmoſt ſtate of ſplendor, proſperity, and refinement, 950 years before the æra alluded to by Cæſar, of the rude barbariſm of the Britons.

In page 47 of his review, he says, "We have seen how much the interests of Ireland, have suffered from the ill directed monopoly of English, influence and political power."

In his third volume, he severely condemns the motives of the administration who propounded the union, and the measures which were adopted for its accomplishment.

He thus speaks of the members who voted for it: "Many of them too readily gave up the prepossessions and convictions of their whole lives, to *the momentary lure of advantages holden out to the supporters of the measure;* and some, it cannot be denied, *basely sold what they sincerely thought to be the interest of their country, for their private gain.*" He represents some of the members who supported it, as cowards, "who unconditionally surrendered the exercise of any discretion upon the subject." He wishes that his Catholic brethren in Ireland should be governed by the same regimen as the inhabitants of "London, or other the most favoured portion of the British empire," without considering that the former have invited, and do expect, their French allies for the purpose of separating their native country from England, while the latter are united by the ties of loyalty, and breathe a strong patriotic ardour against these enemies of the peace and happiness of mankind.*

In a note on page 11, Mr. Plowden tells us, that "he had in April, 1792, after several conversations with the Minister upon the subject of Ireland, put into his hands the following considerations upon the state of that country, accompanied with a letter, which, should these sheets come under his eyes, the author trusts will work an impression on that great man's mind, which either was not produced, or not expressed at the time he received them. The writer was ordered, and he obeyed the order, to put a copy into the hands of Mr. Dundas (now Lord Melville)."

Mr. P. then laments that he could never afterwards obtain an interview with the Minister during nine years that he continued in office, "though," as he says, "the objects of his solicitations were of the first national magnitude."

His letter to Mr. Pitt, dated 13th April, 1792, is too long and dull for insertion. I shall give some extracts from and observations on this paper, which he laid before the Minister, as it abounds with the grossest falshoods and misrepresentations. "It is allowed that 3,000,000 of the inhabitants of Ireland are Roman Catholics."—Answer. This is a notorious untruth, for they do not exceed two millions and a half. "They know themselves to have been loyal to their king and country; they profess that faith which they believe their consciences require, which they know to be civilly innoxious, and in no manner repugnant to the spirit of the constitution of their country. They feel themselves galled by persecution and oppression, merely on account of their religious persuasion." Answer. Every protestant state in Europe finding that popery and treason were inseparable,

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* It is singular that Mr. Plowden, and all his fellow propagandists of Popery in Ireland, do not shew any anxiety about the English Papists, though they labour under more incapacities than the Irish.

Perhaps the latter are more dear to him, because they, in obedience to the general councils, which he says, are infallible, have always been hostile to the heretical state of England.

found

found it abſolutely neceſſary for its preſervation, to exclude its popiſh ſubjects from political power and the enjoyment of offices of truſt. This took place in England and Holland in the 16th century; but, in Ireland, the penal laws were not enacted till after the revolution, though that iſland had been diſgraced and harraſſed by popiſh plots aud rebellions for 160 years before that period; and they were by no means as ſevere as the reſtrictive laws enacted againſt the Engliſh Papiſts. When Mr. Plowden wrote, the Iriſh Papiſts enjoyed more civil liberty, and ſuffered much fewer incapacities than the Engliſh. Mr. P. repreſents the Preſbyterians as enemies to monarchy, inviting the Papiſts to unite with them to ſubvert the conſtitution. Anſwer. The Catholic Committee, or Parliament, in the year 1792, ſent many miſſions to the north, to ſolicit the Preſbyterians to fraternize with them; and ſome of theſe miſſions were headed by John Keogh, one of the moſt active and turbulent leaders of that aſſembly, and Theobald Wolf Tone, their agent, who was afterwards convicted of high treaſon, and cut his throat to elude the ſentence of the law.

"The unparalleled ſufferance and forbearance of the Roman Catholics of Ireland, for this laſt century, under the galling preſſure of the ſevereſt laws, was ſolely owing to *the influence and exertions of their clergy over their flocks*. But now, from forming themſelves into aſſociations, and being taught to think more fully and freely upon their civil rights, as *unoffending members* of that ſociety, of which they formed the decided majority." Anſwer. It is univerſally well known, that the people are deluded by their prieſts, who never fail to infuſe ſanguinary and treaſonable doctrines into them from their infancy, and for that reaſon, ſtrong laws were enacted in England and Ireland, for the baniſhment of their ſacerdotal guides. It appeared, that in the rebellion of 1798, as well as in all the former ones, the prieſts were the real firebrands and inſtigators to commit pillage and murder.

"The Iriſh are determinately faithful to the cauſe they embark in, and they would remain loyally attached to their king and their conſtitution, were they admitted to an equal participation of it with others." Anſwer. As I obſerved before, they gave ample proofs of the contrary during 160 years, before they ſuffered any privations. "Their religion enforces the obſervance of civil duties wherever they have civil rights," As an hiſtorian, Mr. Plowden muſt know the contrary; and it ill becomes him to make that aſſertion, after having ſaid, "that the decrees of general councils are infallible in matters of faith and morality, and not liable to deceit or error."*

"The reſolution no longer to ſubmit to any incapacities or grievances on the ſcore of religion, is general with the body. And thoſe who think that the Iriſh Roman Catholics are now peaceable, inactive, quiet, and contented with their ſituation, are groſly deceived." Anſwer. This is ſtrictly true, for the Defenders, a Popiſh banditti, organized by their prieſts, had committed the moſt ſhocking enormities, ſo early as the year 1789, and they continued to perſecute the Proteſtants, from that period till the year 1792, when they became ſubſervient to the treaſonable deſigns of the Ca-

* They enjoin as a religious duty the depoſition and murder of heretical ſovereigns, the extirpation of heretics, and the nullity of oaths to an heretical ſtate.

tholic

tholic Committee and the United Iriſhmen, who co-operated. It appears by the Report of the Secret Committee of the Houſe of Lords, printed and publiſhed early in the year 1793, that this took place in the year 1792, that the Catholic Committee had protected and encouraged the Defenders, and had ſent to different parts of the country for their uſe, conſiderable quantities of arms and ammunition; and for that reaſon, the 33d of Geo. III. cap. 2. was paſſed early in the year 1793, "to prevent the importation and removal of gun-powder." The Reader will find, by the proclamations of the 8th of December, 1792, and the 11th of March, 1793, that many parts of the country were dreadfully convulſed at that period by the Defenders, and that they were ſo numerous and terrific in the metropolis, that a nocturnal inſurrection accompanied with murder and conflagration was conſtantly apprehended. That this treaſonable diſpoſition continued to increaſe till the eruption of the rebellion in 1798, is incontrovertibly proved by various laws and acts of ſtate adopted for its ſuppreſſion; and the woeful events which occurred on the 23d of July, 1803, and the neceſſity of keeping patroles of cavalry in the metropolis during the night, evince beyond a doubt, that it exiſts at this hour.

Having given the Reader a ſpecimen of this long manifeſto, which Mr. Plowden had the effrontery to lay before the greateſt miniſter that ever preſided over the affairs of the Britiſh empire, I ſhall not diſguſt him any longer by raking the dunghill of his errors. Mr. Pitt, with great wiſdom and manly boldneſs, diſplayed the danger of encouraging Popery, in a moſt eloquent ſpeech on the 2d of March, 1790; but it is to be apprehended, that the unremitting and malignant efforts of certain perſons of Mr. Plowden's principles have impoſed on that great man, and on many other diſtinguiſhed perſonages.

Mr. Plowden embraces every opportunity of inveighing with great bitterneſs againſt the Orangemen. In page 35, he ſays, that "certain members of the two hierarchies, Britiſh and Hibernian, maintained that Catholic emancipation, as it is termed, would be a direct violation of the coronation oath. They were attended by large bodies of freebooters; the *ferocious Orangemen* were eager to offer their ſervices, in which they might revel in their luſt, for traducing, reviling, and oppreſſing their Catholic countrymen."

Thus this Popiſh bigot has had the hardened audacity to defame the loyal Proteſtants of Ireland, who united under the auſpices of the nobility and gentry, to defeat the treaſonable machinations of the Iriſh Papiſts, who endeavoured, with the aſſiſtance of their French allies, to ſeparate their native country from England. It ſhould not be forgotten that as great an outcry was raiſed againſt the Yeomen, the ſaviours of Ireland, when they were firſt inſtituted, in the year 1796. †

Had the Royaliſts in France formed ſuch combinations in due ſeaſon, the Republicans would have been cruſhed, the French monarchy would exiſt at this moment, and Europe would have been ſaved from deſolation. In

† Edward Byrne, John Keogh, Thomas Braughall, Dr. M'Nevin, and many other leading members of the Catholic committee, went to the different Proteſtant Churches, where that very excellent inſtitution was diſcuſſed, and inveighed againſt it with as much virulence, as the Iriſh Papiſts did, and do now, againſt the Orange inſtitution.

every

every country in Europe, where the reformed religion was eſtabliſhed, its members found it neceſſary for their preſervation againſt the ſanguinary and intolerant ſpirit of Popery, to enter into aſſociations.

Thus, when the Emperor and the Popiſh princes of Germany endeavoured to extirpate the reformed religion, the Lutherans and Calviniſts, though they differed in ſome ſpeculative points, and had even ſome acrimony towards each other, united for their defence; and their aſſociation was called the Evangelic Union. It was inſtituted at Anhauſen, in Franconia, under the auſpices of Frederick IV. Elector Palatine, the Count Palatine of Neuburg, two Margraves of Brandenburg, the Margrave of Baden, and John Frederick Duke of Wurtenburg, in the year 1608.

To defend the conſtitution againſt the deſigns of that wretched bigot, James II. an union was projected between the Preſbyterians, and the members of the eſtabliſhed Church, and it produced an uniformity of ſentiment with regard to the neceſſity of uniting for the preſervation of religion and the ſtate, againſt the impending danger. In the rebellions of 1641 and 1798, ſome of the Preſbyterians were ſeduced from their allegiance, and perſuaded to join the Papiſts; but finding on their exploſion, that their perfidious confederates meditated their deſtruction, they joined the members of the eſtabliſhed Church, and rallied round the Conſtitution as the palladium of their ſafety.

The glorious revolution could not have been accompliſhed, nor could it have been maintained, after the acceſſion of William and Mary, and conſequently England would be at this time ſuccumbing under the ſhackles of Popery and ſlavery, had not loyal aſſociations been formed for its ſupport; and as the Jacobites maligned them, as much as the Papiſts do the Orangemen at preſent, the Houſe of Commons reſolved, in the year 1695, "that whoever ſhould affirm an aſſociation was illegal, ſhould be deemed a promoter of the deſigns of King James, and an enemy to the laws and liberties of the kingdom."

To watch the ſtate of ſociety, to detect and communicate to the civil magiſtrate the machinations of traitors, was the object and the only object of the Orangemen, for they did not bear arms.

Such an inſtitution, ſyſtematically arranged by the great Alfred, was the foundation of our very excellent conſtitution; for he placed the main ſpring of the adminiſtration of juſtice, in diſtrict aſſociations, in mutual reſponſibility, and mutual inſpection.

Though Mr. Plowden applies the epithet ferocious to the Orangemen, neither he, nor any of his fellow apologiſts for the rebellion of 1798, uſe a harſh or irreverent expreſſion in ſpeaking of thoſe treaſonable ſocieties, the Catholic committee, or the United Iriſhmen, though their deſigns were founded in treaſon, and their actions were marked with blood. After ſeverely reflecting on the motives of ſuch members of the Houſe of Commons as voted for the Union, he ſays, in page 16, that "he was aſſured by an Iriſh member of the Imperial Parliament, that although he had ever execrated the meaſure, he had voted for it uniformly from its propoſal to its accompliſhment; and that it was, he believed, cordially deteſted by ninety-nine out of one hundred of his countrymen." This, which I believe to be fabricated by Mr. Plowden, is abſolutely unfounded. The maſs of the Iriſh Proteſtants (except the citizens of Dublin, who had ſolid reaſons for thinking that the removal of the Iriſh Parliament would injure their trade and manufactures) ſincerely wiſhed for, and promoted, the

the Union, becauſe they knew that their preſervation, from the exterminating ſpirit of popery, depended on their being blended and embodied with all the Proteſtants of the empire *. Moſt of the Members who oppoſed it, declared openly, when it was carried in both Houſes of Parliament, that they would firmly ſupport it, when it was conſtitutionally eſtabliſhed.

From the earneſt zeal which Mr. Plowden's Iriſh fellow religioniſts have uniformly manifeſted, for 200 years paſt, to ſeparate their native country from the *heretical ſtate* of England, with the aid of foreign powers, which they ſo often ſolicited, the reader may conceive what deſcription of the Iriſh people are ſtill averſe to the Union. And yet he impertinently and falſely remarks, in page 17, " Obſervation convinced the author, that the bulk of the Orangemen were from principle, diſpoſition, and intereſt, determined Anti-unioniſts;" and he proceeds to ſay in a number of paragraphs, too long for inſertion, that they were " indiſcriminately bounden by ties and engagements adverſe to *the Catholic intereſts*," that is, *to the extermination of the Proteſtants, the ſubverſion of the conſtitution, and the ſeparation of the two iſlands.*

He then tells us, that " under theſe impreſſions, the author ſolicited, and was quickly honoured with an appointment to wait on Mr. Addington; when he ſubmitted to him, that the calumny, traduction, and miſrepreſentation, under which the bulk of the Iriſh laboured, was a national grievance; that the evil was increaſed by the countenance and forced circulation given to Sir R. Muſgrave's Memoirs of the Iriſh rebellions; a work *ſo falſe, inflammatory, and malignant*, that Lord Cornwallis had been forced publicly to diſclaim the dedication of it."

It is univerſally well known, that the only reaſon aſſigned by Lord Cornwallis for deſiring that any future edition of thoſe memoirs ſhould not be dedicated to him, was, that it would tend to irritate the Iriſh Papiſts; but he did not then inſinuate, nor has his Lordſhip ſince inſinuated, that any part of that work was unfounded. The truth was this, Lord Cornwallis, knowing that the Iriſh Papiſts had ever wiſhed to ſeparate their native country from England, and that the rebellion of 1798 was raiſed for that purpoſe, he paid court, with unceaſing ſedulity, to the better ſort of them, and extended the royal mercy, in ſo general and unlimited a manner to the Popiſh rebels, as would have been highly cenſurable on any other occaſion; and all this was done to conciliate that order to the Union †. As theſe Memoirs deſcribed, with great minuteneſs and accuracy, the treaſonable deſigns, and the cruel and barbarous conduct of the Iriſh Papiſts, and as it was announced that it was dedicated to him *by permiſſion*, he had reaſon to think that they, for whom he had manifeſted a ſtrong partiality, would accuſe him of inconſiſtency, and for that reaſon, and that only, he ordered that the dedication to him might be diſcontinued.

There is another reaſon why his Lordſhip diſapproved of the work.

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* The Proteſtants of the North were eager for it.

† He erred in point of policy; for the Papiſts were, when he arrived, ſubdued rebels; whom the Proteſtants, in defence of the conſtitution, had encountered and overcome. He then ſhould have courted the latter, whoſe attachment to England was ſtrong.

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He and his friends in the Engliſh Parliament had, at that time, a ſecret deſign of putting the Papiſts on the ſame footing with the Proteſtants; though it was contrary to the coronation oath, a violation of the principles on which the revolution was effected, and the illuſtrious houſe of Brunſwick was placed upon the throne; and as the Memoirs unqueſtionably evinced, that there exiſted ſtronger motives than ever, for guarding againſt the horrors of popery, he was hurt and diſappointed that they expoſed the impolicy of his deſign.

As to their effect in irritating the Romaniſts, it ſhould be recollected, that the mildneſs of his Lordſhip's government, and the unbounded extenſion of the royal mercy, of which they conſtantly boaſt, had no effect whatſoever in conciliating them; for on the landing of one thouſand French, in the province of Connaught, previouſly ſuppoſed to be loyal, and whoſe inhabitants never had experienced any rigours or ſeverities, the Popiſh multitude roſe, and, headed by their Prieſts, joined thoſe enemies of mankind, and the Popiſh inhabitants of two more provinces ſhewed a determination to do ſo.

Previous to the publication of the Memoirs, a dreadful picture was given of the woefully depraved ſtate of Ireland, in a report of a ſecret committee of the Engliſh Houſe of Commons, printed the 15th of March 1799; and in one of the Imperial Houſes of Parliament, dated the 13th of April 1801 *.

By the laws of every wiſe nation, to conceal the treaſonable deſign of even an individual, has been a crime of a deep dye. Could it be cenſurable then in an author, to lay before the government the cauſes and effects of a conſpiracy and rebellion which threatened the very exiſtence of the empire? With his uſual conſiſtency, Mr. Plowden ſays, that the Memoirs *are falſe*; and yet, inſtead of attempting to refute any one important incident in them, he has extracted, and inſerted in his Review, all the material facts, and in many inſtances has copied, verbatim, Sir R. Muſgrave's relation of them. He falſely inſinuates, that Lord Hardwicke was ſworn into an Orange lodge in Ireland, when Colonel of the Cambridgeſhire militia. It is ſurpriſing what a propenſity Mr. Plowden has to vilify and calumniate ſome of the moſt diſtinguiſhed perſonages!

Before I begin to enter into an examination of Mr. Plowden's motives for going to Ireland, I think it right to inform the reader, that there has frequently appeared a co-operation between the Engliſh and Iriſh Papiſts in the ſixteenth and ſeventeenth centuries, to propagate their religion. We are told, in the third volume of State Tracts, publiſhed in London in 1707, that "as the latter are the moſt numerous, the Duke of York (afterwards James II.) during all his life, endeavoured to convert the Proteſtants of the empire through them."

Hence we may account for the inordinate zeal of thoſe who would extend the full powers of the ſtate to the Iriſh Papiſts, when they manifeſted a ſtronger deſire to overturn it, than at any former period; and yet they do not ſay a word in favour of their Engliſh fellow religioniſts,

* The treaſonable deſigns of the Iriſh Papiſts were ſtrongly deſcribed in the report of the Iriſh Parliaments in the years 1793, 1797, and 1798.

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though for a century paſt, they have been peaceful and obedient, and they are leſs to be dreaded from the paucity of their numbers.

Whenever this plan of general converſion has been in contemplation, miſſionaries have been ſent from England to Ireland for its accompliſhment; which proves that there is a conſtant co-operation between the Engliſh and Iriſh Papiſts for the advancement of their religion. In the reign of Queen Mary, in the ſixteenth century, the Rev. Dr. Cole, a bloody agent of Biſhop Bonner, went to Ireland, to extirpate hereſy. In the reign of Elizabeth, Saunders the Jeſuit, raiſed and maintained, in the province of Munſter, the dreadful rebellion of the Fitzgeralds, which laſted fourteen years, which completely deſolated the ſouthern parts of that iſland, and terminated in the death of the laſt Earl of Deſmond *, and in the attainder of him and of ſix hundred of his relations. He was often pardoned, and encouraged by the Lord Deputy to return to his duty; but Saunders †, who conſtantly attended him, induced him to violate the moſt ſolemn ties of honour and religion.

Coleman, an Engliſh Jeſuit, afterwards hanged for high treaſon, was ſent to Ireland by the Duke of York, in Charles the Second's reign, to promote the plot for the advancement of Popery, which was diſcovered in 1677, when many of the Popiſh nobility and gentry were arreſted and committed.

In James the Second's reign, Ireland was made the rallying point of Popery. It is mentioned, in Vol. III. page 634, of State Tracts, that "about this time (1685), there was a general meeting at the Savoy, before Father Petres, (a Jeſuit, and confeſſor to James II.) of the chief Roman Catholics in England, in order to conſult what methods were fitteſt to be purſued for the promotion of the Catholic cauſe." "After ſeveral debates, it was at laſt agreed upon, to lay their propoſals before the King, and ſome of the members to attend his Majeſty with them; which was accordingly done. To which the King's return was; "That he had before their deſires came to him, often thought of them, and had (as he believed) provided a ſanctuary and retreat for them *in Ireland*, if all thoſe endeavours ſhould be blaſted." The ſon of a late eminent philoſopher went to Ireland in the year 1791, and remained there a conſiderable time in the year 1792, as agent to that treaſonable aſſembly the Catholic committee, for the purpoſe of promoting their deſigns. Sir Richard Muſgrave mentions in his hiſtory, that he was their *hired agent*. He might alſo have ſtated, that a committee of that aſſembly, in a ſtatement of their accounts, publiſhed on the 23d of April 1793, reported, that they paid

him as a retaining fee - - -	£.	56	17 6
And as a reward for his ſervices in that honourable employment - - - -		2321	10 5
That they voted to his worthy ſucceſſor, Theobald Wolfe Tone, their agent, who was convicted of high treaſon		1500	0 0

* His name was Fitzgerald, and he was of Engliſh deſcent. When the old Iriſh families, and thoſe of Engliſh blood, reflect on the immenſe ſacrifices which they have made from their attachment to the Pope, it is ſurpriſing that thoſe who remain Papiſts, do not deſert him.

† He died of hunger in a ſolitary retreat, and his body was mangled by beaſts.

To Simon Butler, chairman of the ſociety of United Iriſhmen, who fled from the vengeance of the law, and died in poverty and obſcurity, in conſideration of the ſervices which he had rendered the Catholic committee * - - - - - 500 0 0

To William Todd Jones, another of their active agents, who has been a priſoner above a year; it is ſuppoſed for ſerious charges connected with the events of the 23d of July 1803 - - - 1000 0 0

After all theſe liberal donations † for pious uſes, viz. the propagation of their religion, by ſubverting the conſtitution, they voted - - - 2000 0 0

for raiſing a ſtatue to our beloved ſovereign, (which was never done) as a token of their gratitude for his paternal goodneſs and benevolence, in having the penal laws repealed.

It is curious to obſerve, that they meditated at that time his Majeſty's dethronement, which ſubſequent events have unqueſtionably proved; for many of that treaſonable aſſembly, who moſt certainly raiſed the rebellion of 1798, were hanged, tranſported, pardoned, or fled from juſtice, for having been deeply concerned in the conſpiracy that preceded it. ‡

The next miſſionary whom I ſhall mention, is Mr. Francis Plowden; whom God preſerve from the fate of thoſe pious propagandiſts who preceded him, viz. Saunders and Coleman, the Jeſuits, Tone and Butler!

This gentleman tells us, that he went to Ireland twice in the eighteenth, and once in the nineteenth century. In giving an account of his interview with Mr. Addington, which I touched on before, he thus explains the object of his miſſion to Ireland; "that the calumny, traduction and miſrepreſentation, under which the bulk of the Iriſh nation laboured, was a national grievance; that they were pre-eminently fond of hiſtorical juſtice, and felt more ſenſibly than any other people the deprivation of it; and that therefore it became an object of national importance, that *a fair, impartial, and authentic hiſtory* of that country ſhould be written, to counteract the effects of Sir Richard Muſgrave's, and ſuch other *Orange* publications, in order to reconcile the public mind to the meaſure of Union. That the Premier might be put into the full poſſeſſion of the author's ſentiments upon the ſtate of Ireland, he delivered to him a copy of the before-mentioned letter and paper, written twelve

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* Theſe two aſſemblies conſtantly co-operated.

† Theſe men were nominal Proteſtants, but in fact Deiſts. The Catholic committee have always highly appreciated and rewarded the zeal and the ſervices of Proteſtants who have been deluded by republican and anarchical principles, and whom they have perſuaded to unite with them. They have made them the ſtalking horſe of their deſigns, and the ſcape goats of their guilt. Thus the Sheares's, Thomas Emmett, Napper Tandy, O'Connor, Tone, Jones, and Butler, were led to perform the moſt dangerous ſervices in the conſpiracy from 1792 to 1798; and Ruſſel and Robert Emmett, in the affair of 1803.

‡ Their two ſecretaries were Richard M'Cormick, and John Sweetman. The former fled, and is now at Paris; the latter ſubmitted to voluntary tranſportation.

years

years before, and took the liberty of desiring that they might be kept by him, as a test of his sentiments, and a *pledge* of his fidelity, in executing the commission, which he then received, of writing an impartial and authentic history of Ireland, to shew the utility, and reconcile the Irish mind to the prospective advantages of the Union."

Every loyal subject must lament, that the Minister of England, in the year 1792, and twelve years after, was liable to be imposed on, by Mr. Plowden, and men of his principles, in respect to the state of Ireland; for, as I before observed, the letter and paper alluded to contained the grossest falshoods.

The Irish Papists, in the year 1792, were in a much better situation than their fellow religionists in England, and enjoyed more civil liberty, than the most favoured subjects of any other nation in Europe; and yet they had, that year, organized the rebellion which exploded in 1798, and which continued to desolate their native country, during the intermediate time.

It is observable, that they obtained in the beginning of 1793, what they declared explicitly to be their ultimatum, which must have been in consequence of the arts of deception successfully practised by such men as Mr. Plowden, on the English government, and yet that year the Defenders, secretly encouraged by the Catholic committee or Popish parliament, were terrific in three provinces, by the perpetration of nocturnal robbery and assassination, and they often had the boldness to attack, wantonly, the King's troops at noon day. *

There is not a doubt but that an eminent philosopher, before alluded to, who was ever a zealous propagandist of Popery, did infinite mischief, by deluding the government in respect to the designs of the Irish Papists.

Had not the penal laws been repealed, Ireland would be at this time a Protestant country, and would be capable of defending herself, instead of requiring an immense portion of the disposeable force of the empire, for the suppression of Popish treason.

In his eighteenth page, Mr. Plowden tells us, that he solicited and obtained from the Premier a promise of 300l. as a compensation for his time and trouble in going to Ireland, to procure materials and information; and that "as he confided in the ultimate renumeration of government, upon the accomplishment of his mission with fidelity, he should hope for the present, that some few hundred pounds would not be unreasonable." To what degrees of meanness and duplicity a person will be led to descend by a love of lucre!

> "What a God's gold, that he is worshipped,
> In baser temples than where swine do feed?"
>
> SHAKSPEARE.

From the tenor of Mr. Plowden's historical review; nay, from the specimens which I have given of it, we may conclude, that he never meant to fulfil the agreement which he made with Mr. Addington; and it is

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* See an account of their treasonable and seditious proceedings in 1792, in the report of the secret committee of the Lords, published in 1793.

more than probable, that he was well rewarded by the Catholic committee for violating it; for it appears that they paid moſt bountifully all their agents and miſſionaries. Our hiſtoriographer informs us, that on his arrival in Ireland, in September 1801, by Mr. Abbott "he was coldly received, and laconically aſſured, that without inſtructions he could give no countenance to an undertaking, to which he was till then an utter ſtranger; that on that day, the author reported himſelf to Mr. Addington, arrived in Dublin, and gave him an account of his reception at the Caſtle. Before any anſwer could have arrived to his letter, the author received a ſummons to attend at the Caſtle, from Mr. Alexander Marſden, who informed him, that orders had been received from Downing-ſtreet, to furniſh him with materials for writing the hiſtory of the Union." He informs us, that he was graciouſly received by Mr. Marſden; that he had a converſation of two hours with him, in the courſe of which Mr. Plowden informed him, "that the intention was to give the public ſuch a portion of Iriſh hiſtory, as to ſhew the neceſſity of an incorporate Union, by contraſting the evils, which that country had ſuffered from the want of Union, againſt the advantages which they had a well founded expectation of deriving from it." Here he ſhews another inſtance of his duplicity.

He finally could obtain no other documents at the Caſtle, than the journals, the ſtatutes, and a newſpaper, entitled the Freeman's Journal, which is regularly filed, and afterwards bound up in volumes at the Caſtle.

From the latter, with the aſſiſtance of an amanuenſis, he extracted the ſpeeches made in the Iriſh Parliament, and the common occurrences of the year, of which a great part of his ponderous work conſiſts; and it is obſervable, that he gives at large, or the ſubſtance of, thoſe inflammatory harangues which were made by oppoſition members, during the progreſs of the conſpiracy, to make government odious, and to rouſe the people againſt it, while he is very ſparing of the ſpeeches made in its defence.

The reaſon that Mr. Abbott received Mr. Plowden with ſuch repulſive coldneſs, and ſhewed an unwillingneſs to encourage his undertaking, was this: he knew that Popiſh bigotry and avarice were the leading traits in his character, and that all his projects would be ſubſervient to them.

The government of Ireland had another ſtrong reaſon for manifeſting a ſhyneſs towards Mr. Plowden. During his reſidence there, he aſſociated moſtly with Popiſh prieſts, and ſome of the moſt active leaders of the Catholic committee, of whoſe diſaffection they had the moſt unqueſtionable teſtimony; and it is not doubted, but that Mr. Plowden received his information of the ſtate of Ireland from ſuch perſons. His letter to Father Conolly, a prieſt, given in page 324, of No. 73, of the Anti-Jacobin Review for the month of July laſt, leaves little doubt on this point.

Mr. Plowden tells us, that, after his return to London, he frequently ſolicited an interview with the Premier, in order to obtain payment of the third and laſt payment of one hundred pounds; and that he carried with him a huge "manuſcript folio of ſix hundred pages, ready to ſubmit to peruſal, and would engage regularly to furniſh his cenſor and printer with a conſtant ſupply of manuſcript, till the whole ſhould be completed." But from the great unwillingneſs which Mr. Addington manifeſted to receive him, and to have him paid the laſt hundred pounds, we may infer that

that he had enquired into his general character, and had been informed that his mind was very much under the influence of Popiſh bigotry, which muſt be obvious to any perſon who takes but a curſory view of his works, as he avows and maintains in them the moſt dangerous tenets of his religion. For theſe reaſons, the Premier appointed his brother, Mr. Hiley Addington, to confer with, and convey his ſentiments to him. Mr. Plowden then tells us, with great ſurprize, mingled with indignation, that he received "a peremptory refuſal to make good the laſt payment, and that he was told by Mr. H. A. that it had been promiſed only after publication of the work; and moreover, that it might never become due, as the work, if diſapproved of, might never be publiſhed at all."

He then tells us, that "he thenceforth conſidered him (Mr. H. A.) as the tool employed to provoke, irritate, or force the author into an abandonment of the undertaking *."

After ſix fruitleſs attempts to ſee Mr. Addington, he obtained an interview with him on the ſeventh, and to get rid of his petulant importunities, he ordered him payment of the laſt hundred pounds.

In page 23, Mr. Plowden tells us, that "Mr. Egerton, the bookſeller, from whom the author concealed nothing relating to the work, poſitively declined the undertaking, leſt it might not be agreeable to government; and he adds, "the author's difficulties with his bookſeller laſted ſome months." It is reaſonable to ſuppoſe, that a perſon as well informed as Mr. Egerton, muſt have felt a great repugnance to publiſh a work, in which the Britiſh government, for ſix hundred years paſt, was libelled, and ſome of the moſt illuſtrious ſtateſmen, both living and dead, were groſsly calumniated.

Had not Popiſh bigotry raiſed an impenetrable miſt before the eyes of our hiſtoriographer, he muſt have learned from all theſe ſalutary warnings, that his work would be diſpleaſing to every loyal ſubject of the empire.

In addition to theſe, the following incident muſt have alarmed him. In a letter of the 29th of September 1802, addreſſed to Mr. Addington, he requeſted "to be admitted to the ſight of any of the ſtate papers relating to Ireland, for theſe twenty years;" and he acknowledges that he received a direct refuſal, from Mr. Hiley A. by his brother's orders. Mr. Plowden obſerves on this; "this refuſal of the author's requeſt is evidence, that there had been a time when ſuch acceſs to the ſtate papers was intended to have been allowed." This is all true, but Mr. Addington's eyes had been opened, as to his real deſigns and principles, by enquiries made about him ſubſequent to their firſt interview.

In page 25, Mr. P. tells us, that he wrote to the Premier a letter, dated 12th May 1803, containing the following paragraphs: "I have the honour of informing you, that I have at length come to the end of my laborious undertaking. When the whole is finiſhed, I ſhall entreat your leave to preſent you a copy. The work has grown very conſiderably, and unexpectedly, under my pen. It contains the quantity of four uſual quarto volumes †.

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* It would have been well for the author that he had done ſo.

† Nevertheleſs he gives the following Latin quotation in it. Nihil eſt in hiſtoria pura et illuſtri *brevitate* dulcius. CICERO IN BRUT.

"Although

" Although its bulk have retarded the publication far beyond my expectation, yet I cannot help feeling that the preſent moment is providentially critical for its publication. As you, Sir, muſt know, better than I can, the powerful and artful means that are at preſent employed in Ireland to alienate the public mind and affections from the Britiſh government *, it is now imperiouſly neceſſary, that the Iriſh ſhould feel the effects of the Union."

The maſs of the Iriſh Papiſts, as ſoon as they have a dawn of reaſon, are doctrinally taught, agreeably to thoſe tenets of their religion, which I have quoted from Mr. Plowden's works, in a preceding Number of the Anti-Jacobin, to hate a Proteſtant ſtate, and their Proteſtant fellow ſubjects. For ten years previous to the year 1803, the Catholic committee, and the ſociety of United Iriſhmen, who co-operated, had an Ambaſſador at Paris, and were conſtantly negotiating with the French, for ſuccours to ſeparate Ireland from England; which has been unqueſtionably proved, by the various reports of the ſecret committees of both Houſes of the Engliſh and Iriſh Parliaments. A deep laid conſpiracy, for the deſtruction of the metropolis, and all its loyal inhabitants, had been organized many months previous to the date of Mr. Plowden's letter, and exploded on the 23d of July.

Quigly, and his aſſociates, who were active leaders in that dreadful cataſtrophe, fled to Galway, and having been taken, they acknowledged, that they fled to that town, becauſe the French were invited, and expected, to make a deſcent there. Soon after one Conolly, a Prieſt, was ſent to Paris, as Ambaſſador. This man was the friend and aſſociate of our hiſtoriographer in 1801, who derived much information from him of the ſtate of Ireland, as appears by his letter to him, inſerted in page 324, of our Review for July.

Such was "the moment," which Mr. P. tells us was "providentially critical for his publication," when its phlogiſtic principles, and irritating topics, muſt have had a ſtrong tendency to fan the flame of rebellion.

In page 26, he complains that "the reluctance of his publiſher to adverſtiſe, his ſlackneſs in ſubſcribing †, and backwardneſs in puſhing the ſale of the work, after the moſt urgent importunities of the author, became ſo many proofs of his acting under influence, if not an indemnity to check the circulation of it."

It would not be a matter of aſtoniſhment, if the Miniſter had bought up the whole impreſſion, to prevent the circulation of ſo dangerous a libel.

(To be continued.)

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* This is ſtrictly true as to the Popiſh prieſts.

† It is preſumed that he muſt mean in procuring ſubſcriptions; of which, to the honour of the Britiſh nation, but few were obtained.

The Satires of Decimus Junius Juvenalis. Tranſlated into Engliſh Verſe. By the Rev. William Heath Marſh, A. M. 8vo. pp. 254. Weſtley. 1804.

AS our attention has been ſo recently called to this Author, our readers will not now expect us to enter into his characteriſtic excellencies and defects; but as he is evidently becoming popular, we ſhall perhaps do an acceptable ſervice, if, in noticing a few paſſages where we conceive the preſent tranſlator to have failed, we point out what the public has a right to expect from the future tranſlator of Juvenal.

He ſhould firſt conſider that the difficulties are much increaſed, and the chances of ſucceeding infinitely leſs than they were before the appearance of the late verſions. Dryden, indeed, is ſometimes inelegant and ſometimes unfaithful; but he has great beauties, and the writer, who inſinuates that he is induced to undertake a new tranſlation by the peruſal of him, ſhould at leaſt be well aſſured that he poſſeſſes abilities ſufficient to juſtify his temerity.

But this is not all. A tranſlation by Mr. Owen, the maſter of Warrington School, has been many years before the public. It is a very meritorious performance; and as the author appears to have purſued the ſame plan which Mr. M. profeſſes to follow, it ſeemed incumbent on the latter, to point out in what material circumſtances he thought him deficient, and in what he propoſed to excel him. Of Owen, however, we find no mention. In making theſe and ſimilar obſervations, we have no wiſh to diſcourage any future attempts; indeed, we ſhall hail them with cordiality: but we would willingly repreſs undue precipitation, and induce inexperience to heſitate before it ventures on an undertaking that would taſk the abilities of a veteran.

In a dedication to the Rev. Samuel Carter, Mr. M. details with ſufficient modeſty the hiſtory of his tranſlation. He imitated one of Juvenal's ſatires; this gave him a reliſh for the work, and he proceeded, at a ſubſequent period, from one to another, till he had completed the whole as it now appears. To obviate all ſuſpicion of rivalry, he declares that he "ſaw nothing of Mr. Gifford's tranſlation till his own was entirely finiſhed," and he accounts for the publication of his work without notes or accompaniments of any kind, by the maſterly manner in which that gentleman has performed the taſk. This is a pleaſing proof of Mr. M.'s liberality; but we cannot avoid thinking that his work would have appeared to more advantage with a few explanations, (as brief as he had pleaſed) for want of which much of it is now to the Engliſh reader at leaſt altogether unintelligible. We give Mr. M. full credit for his aſſertion that he had finiſhed his verſion before Mr. Gifford's appeared; but we muſt add what he has omitted, that a *moſt liberal uſe*, indeed, has been made of it ſince.

It ſeems to be the deſign of Mr. M. to comprize his tranſlation in as few lines as poſſible. This is a very legitimate object, provided care be taken at the ſame time, that it be not attained by the ſacrifice of what is yet more deſirable---order and perſpicuity. *Brevis eſſe laboro, Obſcurus fio*, was ſpoken of original compoſition; tranſlation is infinitely more obnoxious to this evil, and not only great care, but great ſkill is neceſſary to prevent it.

It is eaſy, with a previous tranſlation before us, to mark the diffuſe paſſages; and little pains, and leſs ingenuity will enable even an indifferent ſcholar to reduce the exceſs. Even in this, there is merit if the whole of the original be clearly underſtood, and fully given; otherwiſe the Engliſh reader is a loſer by what was meant as a benefit. One example in a caſe where many might be given, will ſufficiently explain our meaning: we will take the firſt that occurs to our memory.

In ſatire tenth, Juvenal enumerates the miſeries of old age. You, doubtleſs, ſays he, envy the longevity of Neſtor.—Yet this man, who ſaw ſo many ages paſs away, bitterly complained of his years when he ſaw the dead body of his ſon, and paſſionately aſked the Gods, for what enormous crime they had condemned him to live ſo long! He then adds

> Hæc eadem Peleus raptum cum luget Achillem,
> Atque alius, cui fas Ithacum lugere natantem.

This Mr. Gifford tranſlates.

> So Peleus queſtion'd heaven, Laertes ſo;
> (Their hoary heads bow'd to the grave with woe.)
> While one bewail'd his ſon at Ilium ſlain,
> One his, long wandering o'er the faithleſs main.

Mr. M. borrows the ſecond couplet, and probably applauded himſelf for having curtailed the exuberance of his predeceſſor.

> "Thus Peleus mourn'd his ſon untimely ſlain,
> Laertes his, long wandering o'er the main."

But he has altogether loſt ſight of the original. That Peleus and Laertes bewailed their children we might have ſuppoſed without Juvenal's aſſiſtance: but he had no ſuch "lenten ſtuff" in his thoughts. To prove that long life, (ſo deſired) was frequently a curſe, he introduces, as we have ſaid, the aged Neſtor, demanding, *while* he wept over the funeral *pyre* of Antilochus, for *what ſins* he was puniſhed with ſuch length of days! *Hæc eadem*, continues he, *this demand*, this *very queſtion* was put by Peleus and Laertes, *while* they were bewailing their ſons. In this there is pertinency, and ſtrength, and beauty: This Mr. Gifford ſaw, and this he has given; Mr. M. as in a thouſand other inſtances, has over looked it. Is a couplet worth ſaving at this rate?

We now proceed to our examination. In a ſelection there might be ſome degree of ſuſpicion; we ſhall therefore take the firſt two or three

three ſatires as they occur. We do not know that they are more finiſhed than the reſt, but there is a preſumption, at leaſt, that they are not leſs ſo; and we cannot incur the charge of partiality.

> Still muſt I only hear? and know no reſt,
> With Codrus' Theſeid for whole days oppreſt?
> Muſt Plays, and Elegies, in ceaſeless train,
> Muſt Telephus, unpuniſh'd, vex my brain?
> Or huge Oreſtes, with each margin full,
> Unfiniſh'd, and intolerably dull?

This opening has neither the ſpirit nor the ſtrength of Juvenal. To the Engliſh reader, indeed, we doubt if it can be ſaid to convey his meaning. *Diem conſumpſerit* is but ill rendered by "*vex my brain*;" "*intolerably dull*" is a feeble interpolation, and *nunquamne reponam!* which gives the original its energetic point, is wholly omitted.

> Expectes eadem à ſummo minimoque poeta,

is thus rendered

> The beſt and worſt *in this reſpect* unite,
> And to *theſe ſubjects claim an equal right.*——P. 2.

This is not poetry, nor any thing like poetry; it is but juſtice however to add that we have not found many ſuch couplets.

> By ſuch examples fir'd, I too withdrew,
> Nor could my declamation more purſue.——P. 2.

This is Dryden's idea, and is very injudiciouſly adopted by Mr. M. Juvenal was *fired by no ſuch examples*; nor did the writings of his contemporaries prevent him from *purſuing his declamation.* He tells us, in this very paſſage, that he had long given over declaiming; and, inſtead of *withdrawing*, was on the point of *reſuming* his ſtudies. In the next ſentence, by changing the metaphor of his author, Mr. M. has fallen into a ſlight impropriety.

> ——————" My Muſe
> On tow'ring *wing* th' Auruncan's *courſe* purſues".—P. 2.'

In Juvenal the alluſion is to a chariot race; and there *courſe* is proper: but we uſually ſay the *tract*, or *flight*, of a muſe.

> While Eunuchs wed, and Mævia *hunts the boar*.——P. 2.

This is given as a tranſlation of these lines;

> Cum tener uxorem ducat ſpado, Mævia Tuſcum
> Figat aprum, & nuda teneat venabula mamma:

tener, which ſtrengthens the contraſt, is omitted in this ardour for conciſeneſs: *Mævia hunts the boar*, is from Dryden; from Juvenal nothing at all is taken! What has the combating of wild boars in the Circus, in common with the Engliſh reader's idea of hunting them? And where is the ſtrong and characteriſtic picture of this impudent

Amazon

Amazon, which we find in the original? We ſee nothing of the protended boar ſpear, nothing of the naked breaſt; brevity at this rate is no difficult taſk; but, on the other hand, it is unjuſt to the reader, and injurious to the author.

We do not much admire the next line,

When he, whoſe *razor mow'd* my youthful face.——P. 2.

To *mow the beard*, is an expreſſion juſtly approved by Scriblerus; to *mow the face*, will, we fear, be approved by no one. And why muſt it be a *youthful face* that is *mowed*? Theſe, in general, have not ſtubble beards.---But this is the crambe recocta of a hundred tranſlators. *Barba gravis* determines the meaning of *Juvenis* to the full period of manhood.

The line which immediately follows is alſo wrong.

Vies with the *noblest* of patrician race.———P. 2.

It is not with *the nobleſt*, but the *richeſt*; and not merely with the richeſt, but with ALL the patrician race; and on this the force of the ſatire depends.

Perhaps no quality is more neceſſary in a tranſlator of Juvenal than judgment, and in this Mr. M. is not unfrequently deficient: the couplet we have juſt given, he has taken from Owen, and every variation he has made to diſguiſe his obligation, is at the expence of propriety and truth.

"When he, whoſe razor *ſhav'd* my youthful face,
Outvies in wealth the whole patrician race"———P. 2. OWEN.

with the exception of *youthful* (for manly) is correct and full; and Mr. M. ſhould have adopted it without ſophiſtication. From this want of judgment it is that Mr. M. ſo frequently deſerts Juvenal to copy or imitate Dryden; an inſtance or two has juſt occurred to us.

——————jam frivola transfert
Ucalegon.—— Sat. III, V. 199.

is thus tranſlated by the latter;

Thy neighbour has remov'd his little ſtore,
Few hands will rid the lumber of the poor.

This ſuperfluous line Mr. M. has thus turned,

The poor *with ease* ſecure their trifling all.———P. 34.

In direct contradiction not only to the ſpirit but the ſenſe of the author. The poor found it no ſuch eaſy matter to ſecure their trifling all; for it appears from the very next lines that the wretched effects of Codrus were burnt; and, indeed, to ſpecify this inconvenience to the poor is the ſole purport of this part of the ſatire! All that Juvenal ſays, is that "ere Codrus was apprized of his danger, his neighbour *had begun* (this is the force of *transfert*) to remove his paltry furniture."

Now

Now we are on this paſſage we cannot avoid obſerving that the two following lines, which are truly characteriſtic, are but feebly rendered.

> Nil habuit Codrus; quis enim negat? et *tamen illud*
> Perdidit infelix TOTUM NIL.
>
> Codrus had *little*.—True, his caſe was bad;
> Yet worſe—he loſt the little that he had.———P. 34.

This is *yet worſe* than any thing we have ſeen. How beautifully, yet how correctly, has Dryden given this.

> Tis true, poor Codrus nothing had to boaſt,
> And yet poor Codrus *all that nothing* loſt.

To proceed;

> Yet muſt we not th' admiring crowds acquit,
> *Fools who mistake buffoonery for wit, &c.*———P. 124.

The Engliſh reader muſt conclude from this, that Juvenal is mortified by a want of diſcernment in the audience, who applaud where they ſhould hiſs; he ought to be told, however, that this idea is not only not in the original, but even diametrically oppoſite to the whole ſpirit of it. Juvenal cenſures, with manly indignation, not the *folly*, but the impudence of the people (*populi frons durior hujus*) who could endure to ſee the ſelf degradation of the nobility, and the firſt families of the ſtate proſtituting themſelves in the loweſt characters on the ſtage. This was their crime, a very grievous one to the republican feelings of the author, and not a want of diſcrimination between *wit* and *buffoonery*, with which perhaps they were not afflicted. But Mr. M. tranſlating with Dryden and others before him, and not comprehending the deſign of the original, has, as in numberleſs inſtances been miſled.

> Nor would I their vile inſolence acquit,
> Who can with patience, nay, diverſion, ſit;
> *Applauding my lord's buffoonery for wit.* } DRYDEN.

But to return;

> When thoſe *base wretches* rob thee of thy right,
> Who act the *cursed deeds* of lawleſs night.———P. 3.

Here Mr. M. evidently miſtakes the author's object: it is the *vetula beata*, the rich old woman, who excites his indignation, and not the agents of her debauchery. This Mr. M. might have learned from Owen, who ſupplied him with the firſt line.

> When thoſe *lewd ſtallions* rob thee of thy right,
> Who merit legacies by work at night.———P. 3. —OWEN.

This is certainly too groſs; but it gives the meaning of the text better than Mr. M.'s alteration of it.

Upon the whole, this is not the manner in which we expect to ſee Juvenal tranſlated. To give a looſe and elegant verſion of his lines is inſufficient; his object muſt be explained and attended to with nice care. It is not perhaps too much to ſay, that the firſt two or three

three pages of this volume contain more miſapprehenſions of the original text, than are to be found in the whole of Mr. Gifford's tranſlation.

But we muſt proceed with ſomewhat more rapidity.

> Now *frequent* litters *throng* the *crowded* ſtreet;
> Huſbands and ſick or pregnant wives we meet;
> *Seizing the richest gifts ere they retreat.*

What can this mean? There were no *gifts to ſeize* but the ſportula, (a donation of a few farthings,) which was univerſally of equal value, and equally diſtributed: the line is, beſides, very proſaick.

> Omne in præcipiti vitium ſtetit. Utere velis;
> Totos pande ſinus. v. 150

is thus given by Mr. M.

> VICE AT HER ACME STANDS. Hail Satire! hail!
> Spread all thy canvaſs, catch the favouring gale!———P. 10.

and thus by Mr. Gifford.

> "VICE HAS ATTAINED ITS ZENITH:---then, ſet ſail;
> Spread all thy canvaſs to the favouring gale!"

It is plain that Mr. M. has done little more than copy this, even to its capital letters: and we confeſs that we ſhould have been better pleaſed, if he had adopted it altogether; as we do not much approve the exchange, in the firſt line, of ACME for ZENITH.

But even this is better than the quatrain which immediately follows it.

> *F.* "On themes like theſe" (like what?)" who now will dare to write?
> Unveil diſgrace, and drag the wretch to light?
> Who, as of old, exert a vig'rous mind?
> Freedom is loſt; her name ſcarce lives behind."---P. 10.

O miſerable! can this be a tranſlation of thoſe indignant lines?

> ———————Unde
> Ingenium par materiæ? unde illa priorum,
> Scribendi quodcunque animo flagrante liberet
> Simplicitas, cujus non audeo dicere nomen? v, 154.

It ſcarcely preſents a faint ſhadow of them.

> *J.* Who cares for Mutius' pardon, or his hate?---P. 10.

Nothing can be more injudicious than putting this into the mouth of Juvenal: it is the friend's obſervation, and the meaning (of which Mr. M. does not ſeem to have attained a glimpſe) is ſimply this:

"Where is that old freedom of ſatirizing whatever the mind inflamed with indignation, choſe, that freedom, of which I do not dare to pronounce the name?" He then illuſtrates what he meant, by an inſtance perfectly familiar to Juvenal. "What," continues he, "did

"did it ſignify to Lucilius, whether Mutius" (the object of his ſatires) was offended or not, in thoſe times? In these, indeed, mention but Tigellinus, &c. All this ſhould be known to a tranſlator of Juvenal, and all this ſhould be conveyed (if names are given) to the Engliſh reader, though it might aſk a line or even a couplet to do it effectually. It appears from the tranſlation, that Mr. M. conceived Mutius to be a contemporary of Juvenal.

On the difficult paſſage

> ——————Tæda lucebis in illa,
> Qua ſtantes ardent, qui fixo gutture ſumant,
> Et latus mediam ſulcus diducit arenam.———V. 157.

Mr. M. flings no additional light. He renders it,

> Burnt at the ſtake, in pitchy dreſs to ſtand
> Expos'd, and draw a furrow in the ſand.——P. 10.

which, if the Engliſh reader underſtands, it is well.

We have yet to remark that the pictureſque effect of theſe ſatires is here diminiſhed or totally loſt. A thouſand moving ſcenes enliven the original, which are ill exchanged for brevity and tame deſcription. What, for inſtance, can be more ſtriking than this?

> Cum veniet contra, digito compeſce labellum:
> Accuſator erit, qui verbum dixerit, hic eſt.———V. 160.

What more inanimate than the tranſlation?

> Peace! prize the judgment of a cautious friend.
> Not e'en a word;—a whiſper may offend.———P. 10.

Are not the truth, ſpirit, and identity, as it were, of the original fully worth the expence of an additional couplet? There is a ſaving that leads to poverty.

A kindred error appears a few lines below.

> ——————Tecum prius inde voluta
> Hæc animo ante tubas, galeatum ſero duelli
> Pœnitet.—— V. 170.

is a ſtrong, appropriate, and well preſerved metaphor, of which this poor doggrel does not give the ſlighteſt idea;

> ——————Mark this! beware!
> The Muſe invok'd, too ſlowly follows care.———P. 11.

In Mr. Gifford's tranſlation, it is at once correct and poetical.

> Now, ere the trumpet ſounds, thy ſtrength debate;
> The ſoldier, once engaged, repents too late!

The concluding couplet of this ſatire pleaſes us as little as what we have juſt quoted.

> Check my firſt wiſhes, and ſecurely ſtray
> Along the Latin and Flamminian way.——P. 11.

And why, will the Engliſh reader demand, ſhould there be danger in any other way but the Latin and Flamminian (Flaminian)? Or what is the purport of the paſſage? Since Mr. M. was determined to withhold his notes, we think he was bound, at leaſt, to obviate ſuch unlucky queſtions as theſe. Holyday wrote for ſcholars: for whom does Mr. M. write?

We obſerve a conſtant propenſity to change his author's illuſtrations.

Loripedem rectus derideat, Æthiopem albus.—Satire II. v. 23.

i. e. He who walks firmly may deride the cripple; the white man may laugh at the Ethiopian.

Is thus turned:

——————triumph becomes the brave,
And none but freemen ſhould abhor the ſlave.——P. 13.

This, ſurely, is not what we have been taught to call tranſlation.

Some preaching hypocrite, *who can but weep*,
And cry, "Where art thou, Julian law?---aſleep?"
Laronia thus accoſts, with *much grimace*:——P. 14.

The hypocrite of the text was no *weeper*, but a ſtern and audacious cynick.

Non tulit ex illis *torvum* Laronia quendam
Clamantem toties, &c. V. 36.

Nor did Laronia accoſt him *with much grimace*; but with chaſtiſed irony, *ſubridens*.

We ſhould here conclude our animadverſions, were it not that we are tempted to make a remark of a general nature, for which, indeed, this tranſlation affords but too many occaſions. In this third ſatire, Juvenal obſerves that nothing was more eſteemed at Rome than wealth: as an inſtance of it, he ſays, that when a witneſs was produced, the firſt queſtions aſked by the judges were, what he was *worth*, how many ſervants he kept, &c. &c.

Quot paſcit ſervos?

Mr. M. tranſlates

How many *lazy* lackies grace his board?

Nothing requires more judgment than the management of indirect ſatire, that is, making a perſon condemn himſelf: a work of delicacy in which few Engliſh writers have ſucceeded, and none perhaps uniformly, but Swift. We certainly diſcover no proofs of it here, nor were we prepared to expect them. In a tranſlator, however, we have a right to demand that he ſhould adhere to his original: but Mr. M. who ſeldom enters into the feelings of his author, has here made him commit an impropriety of which he is wholly guiltleſs. Juvenal, whoſe object was to ſhew the unbounded influence of riches over the mind of his degenerate countrymen, was very far from

from aiming to defeat his own ends, by making the judges ſatirize, or ſneer at the very grandeur they admired. No; he puts the queſtion with a degree of reſpect. How many ſervants does he maintain? How many ſplendid diſhes does he ſerve up, &c. &c.

We do not apprehend that it is neceſſary to dwell longer on this article, or to carry on our reſearches to a greater extent. We have carefully examined the tranſlation, and we find every where the ſame diſregard, or miſapprehenſion of Juvenal's peculiar manner; the ſame want of energy and of poetic ſpirit, and the ſame ſuppreſſion of thoſe minute and characteriſtic traits which give, as it were, an identity to the author. Having ſaid this, we deem it an act of juſtice to acknowledge that we have frequently found the words of the original neatly and elegantly turned. An extract or two from the pages which have already paſt under our review will confirm the truth of our obſervation.

The tranſlation of *Ex quo Deucalion, &c.* though not ſo full as might be wiſhed, is pleaſing.

> " From that far diſtant period, when the main
> Ruſh'd o'er its bounds, and delug'd all the plain;
> When firſt Deucalion to an anchor brought,
> On ſome high cliff, his bark, and anxious ſought
> Propitious oracles; when ſtones were hurl'd
> Warm with new life, repleniſhing the world;
> What pleaſes, vexes, agitates mankind,
> Shall, from my wand'ring muſe, attention find."—P. 8.

The paſſage immediately following it, is ſtill better.

> " Ah! when did Vice a bolder front diſplay?
> When did fell Avarice ſeize a richer prey?
> When could the gameſter more indulge his crime?
> What former æra match the preſent time?
> Now, not the purſe alone, but whole eſtate
> Is ventur'd on the die's uncertain fate;
> The cheſt itſelf, the ſteward in diſmay,
> Is forc'd to yield, ſo deſp'rate is their play.
> What more than madneſs is it on one throw
> To hazard all, yet no compaſſion ſhew
> For their poor tatter'd ſlave, whom they behold
> Spoil'd of his cloak, and ſhiv'ring with the cold?" —ib.

The third ſatire begins well.

> " From my long-valu'd friend tho' griev'd to part,
> No ſelfiſh ſorrow ſhall contract my heart:
> Deſerted Cumæ well deſerves his choice,
> And at his preſence Sibyl muſt rejoice.
> Next Baiæ ſpreads its ſalutary ſhore,
> Where partial nature laviſhes her ſtore
> Of choiceſt bleſſings. But ſome barren ſoil
> Would I prefer to all the city's toil.
> What worſe in horrid deſarts could we dread,
> Than ruin'd houſes clatt'ring round our head?

Than

Streets wrapt in flames, and fears that baniſh ſleep,
Or bards, whom dog-days cannot ſilent keep?"—P. 22.

Hic tunc Umbritius, &c. Sat. III. v. 21. Though the firſt couplet be injudiciouſly altered from Gifford's tranſlation, has yet conſiderable merit.

" Here *vex'd* Umbritius firſt his ſilence broke,
Glancing *diſdain*, and thus *indignant* ſpoke: *
'Since drooping Virtue hopes, alas! in vain,
At Rome a trifling recompence to gain;
While (for each day but marks my wealth's decline)
Some ſcanty remnant yet I boaſt as mine,
Hence let me fly to that ſequeſter'd ſeat,
Where wearied Dædalus firſt ſought retreat:
While age but faintly ſilvers o'er my head,
While, vig'rous ſtill, without ſupport I tread,
Nor feel, what ſoon I muſt, my ſtrength decay,
O! let me haſten from theſe ſcenes away.
Here let *Arturius*, *Catulus* unite;
Here let thoſe live, who ſwear that black is white;
Wretches, who any buſineſs undertake,
Farm houſes, cleanſe the ſtreets, for lucre's ſake;
Bear forth dead bodies to the fun'ral pile,
And trade in ſlaves, or any trade that's vile."—P. 24.

Mr. M. does not end this ſatire with the ſpirit with which he began it; though the following paſſage be ably done.

" Yet ſtill ſome parts of Italy remain,
So ſays report, where the long flowing train
Wraps but the dead. There upon feſtal days
The verdant ſtage a cheerful ſcene displays;
The well-known tale, or oft-repeated jeſt,
Excites loud laughter from each ruſtic's breaſt;
While at the gaping maſk, the babe in dread
Clings round its mother's neck, and hides its head.
Theſe ſimple games no vain diſtinctions know;
The ſame appearance all their benches ſhow;
Th' illuſtrious Ædiles only boaſt the right,
And uſe the privilege, to ſhine in white.
But dreſs is here with us the gen'ral rage:
Dreſs keeps all poor, who madly will engage
Beyond their rank, for what they cannot pay;
Debtors for life, to flaunt their little day.
Ambition *here* is grafted upon want—
But why ſhould I detain thee? why deſcant
Upon ſuch ſubjects? What will this avail,
When Rome itſelf is one wide place of ſale?"—P. 32.

Umbritius here, his ſullen ſilence broke,
And turned on Rome, indignant as he ſpoke. GIFFORD.

From

From theſe ſpecimens our readers will probably conclude with us that the talents of Mr. M. are not turned to ſatire. He writes, it is obvious, with correctneſs, and a degree of elegance which would enſure him no inconſiderable portion of praiſe in a purſuit for which thoſe qualities are ſufficient. We think Ovid might be undertaken by him with advantage; but without more feeling, energy and taſte than he appears at preſent to poſſeſs, we do not know that any great ſervice can be rendered to Juvenal.

Sermons, chiefly occaſional, on important Subjects. By Samuel Martin, D. D. Miniſter of Monimail. 8vo. Pp. 381. 7s. 6d. Tullis, Cupar in Fiſe; Creech, Conſtable, and Co. and Hill, Edinburgh; Duncans, Glaſgow; and Longman and Rees, London. 1804.

THE ſermons contained in this volume are, in number, only eight; and, of conſequence, they are, as our readers will collect from the number of the pages, immoderately long. The titles and texts of them are as follow: I. *Memory of the Righteous*: Pſ. cxii. 6. II. *The Praiſe of Female Piety:* Prov. xxxi. 30. III. *The Preſervation and Tranſmiſſion of the Scriptures:* Iſ. li. 4—7. IV. *Attachment to the Church of Scotland:* 1 Cor. i. 10. V. *The Enemies of the Goſpel Objects of Abhorrence:* 1 Cor. xiv. 22. VI. *Infidels, an untoward Generation:* Acts ii. 14. VII. *Tranquillity amidſt Wars and Rumours of Wars:* Matt. xxiv. 6. VIII. *The Perfection and Felicity of the heavenly State:* 1 Cor. xiii. 11.

The volume, which is very beautifully printed, does great honour to the preſs of Mr. Tullis, a printer and bookſeller in an obſcure country-town. It is properly garniſhed with a long Dedication, and a ſhort Preface, prefixed, together with a pretty ample Appendix, ſubjoined. To theſe, though from their ſituation, they appear in the humble character of ornamental appendages, particular attention muſt be directed. For, as far as we have been able to judge, Dr. Martin conſiders them as by far the moſt important parts of his book. We once received, from an honeſt blunt bookſeller, a ſermon which was printed without being publiſhed, and on the margin of which he had written with his pencil, "This ſermon was not printed to promote ſalvation, but only to gratify the author's friends, who never had the opportunity to hear him preach." We ſuſpect that the readers of Dr. M.'s volume will, in like manner, be ſomewhat apt to conclude that his object was not ſo much to promote the general intereſts of Chriſtianity, as to celebrate the wonderfully tranſcendent virtues of the late Earl and Counteſs of Leven and Melville, whoſe pariſh miniſter he was, and whom, to ſay the leaſt, he has moſt liberally praiſed. In the Preface he thus aſſigns the motives which gave riſe to his publication.

"After the death of the late Counteſs of Leven and Melville, *his gratitude*

tude and respect prompted the author to circulate among his friends, and the friends of the family, the sermon preached on the occasion. The *same sentiments* induce him to pay a similar tribute to the memory of the Earl. It occurred to him, and to others, whose opinion and advice removed his hesitation, that a volume would prove a more *proper and permanent token of his regards*, than a single discourse. A selection of discourses was made accordingly, and, it is hoped, of such as will accord with the funeral ones, and their accompaniments. The Synod Sermon, originally dedicated to the late Earl of Leven and Melville, confirms faith in that revelation which Lord and Lady Leven professed and honoured. They were firmly attached to the Church of Scotland. They detested irreligion. They shunned the irreligious. Tranquillity in times of alarm and danger distinguishes the righteous. For the righteous is reserved a state of matured perfection and felicity."

Thus our readers perceive that *gratitude and respect* were the grand inducements which prompted our author to publish sermons; and they will not fail particularly to observe that every one of the sermons is industriously pointed out as bearing directly on the characters of Lord and Lady Leven, who are, therefore, held up as the hero and heroine of the whole performance. But, beside their being thus jointly proposed as the grand principles of unity to all the author's efforts, the exalted objects which the reader is to have constantly in his eye, they have each their separate and appropriate honours. The Dedication is consecrated to the virtues of My Lord, and two-thirds of the Appendix to those of My Lady.

The Dedication is addressed "To the Right Honourable Maria, Lady Napier," whose Lord, it appears, succeeded Lord Leven as the Royal Commissioner to the General Assembly of the Church of Scotland. Dr. M. says that he has many inducements for prefixing Lady Napier's name to his sermons, or, as he himself more gallantly expresses it, "for desiring, and preferring, the name of Lady Napier, to adorn the sermons which he presents to her ladyship." But he is afraid of offending the lady's delicacy; and, therefore, he will mention, he says, "one only, to which there lie not the same objections." It is expressed in the following terms, which Lady Napier, no doubt, understands, though we, from our ignorance, as we suppose, of the meaning of Scotch Ecclesiastical phrases, can make nothing of them. We wish, of course, that Dr. M. had explained himself, and told us what is to be understood by a "Commissioner's Minister," for the benefit of his readers on this side of th Tweed.

"The Commissioner's Minister, who has endeavoured, in this volume, to shew due respect to the venerable Peer, whom he attended and served in this capacity for a greater length of years than any of his predecessors in this office, naturally attaches himself to the nobleman who now sustains the character of representative of Majesty in the general assembly of the Church of Scotland, *and who employs the same Commissioner's Minister.*"

The

The ſecond ſermon in this collection was preached on occaſion of Lady Leven's death. In preaching it, Dr. M. was, he ſays, precluded, by his feelings, and by his ideas of propriety reſpecting diſcourſes from the pulpit, from enlarging particularly on her ladyſhip's character. To ſupply this defect, he addreſſed an epiſtle to the Earl of Hopeton, which is given in the Appendix. In preaching after the death of Lord Leven, the ſame difficulty, as to feeling and propriety occurred. The Dedication is intended to contain what Dr. M. thought it not quite correct to introduce into the ſermon. "Permit me, Madam," he ſays, in language which is, certainly, not Engliſh, "in this addreſs, in the ſame way, *attempting* to ſupply the defect." (Pref. p. 7.)

Dr. M. owed his firſt introduction to the Earl of Leven, chiefly to two eminent miniſters of the city of Edinburgh, Dr. Erſkine and Dr. Webſter. Of theſe two gentlemen he thinks it neceſſary to delineate the characters. "Dr. Erſkine was the couſin of the Earl of Leven: of him we ſay with peculiar propriety, 'His praiſe is in the churches." He was able, learned, ardent, and active. But he was chiefly diſtinguiſhed by piety, Chriſtian benevolence, and humility. "We did not find in him," ſays our learned author, "or *ſuſpect to find*, any thing like forbidding diſtance and ſuperiority, and contemptuous indifference; any thing like an aſſuming, dictating, or cenſorious ſpirit." The following ſketch affords as curious a ſpecimen of character-coining as we remember to have ſeen. "The name of Dr. Webſter is alſo well known in the churches, and in the world. *His lady was a relation of the family of Melville.* Dr. Webſter was eminently fitted, by his ſagacity, by his addreſs, by his knowledge of buſineſs and of the world, to be a moſt active and uſeful member of ſociety. His learning did not lie *in the ſame region* with Dr. Erſkine's. His ſphere of activity was ſomewhat different. *His company was much courted: he ſhone in converſation.* HE WAS A FREQUENT VISITANT IN LORD LEVEN'S HOUSE." (P. 11.)—Dr. Webſter, we believe, was chiefly known as an able promoter of the meaſure which eſtabliſhed a fund of proviſion for the widows and children of the miniſters of the eſtabliſhed church of Scotland. After contraſting his talents, acquirements, and ſtudies, with thoſe of Dr. Erſkine, Dr. M. ſums up both their characters thus: "Dr. Erſkine was fitted for the chair of a profeſſor of theology. Had Dr. Webſter been educated for the bar, or had he been called to be a member of the Houſe of Commons, *it is not my opinion only*, that he might have filled the place of a Pitt, of a North, or an Addington, with ability." (P. 13.)

The firſt virtue for which Lord Leven and his family are here celebrated, is polite hoſpitality, eſpecially to the eſtabliſhed miniſters. "Becauſe," Dr. M. modeſtly ſays, "I have the honour to belong to this order, perhaps there is ſome impropriety on dwelling on the kind reception of miniſters, as forming an amiable part of the family

character, and of Lord Leven's." "But, without being accuſed,' he adds, "*of an undue influence of the Eſprit du Corps*, may I not be permitted to remark, that the employment of the miniſters of religion, the moſt honourable and uſeful that men can be engaged in, their regularity and decorum, their learning and information, render clergymen deſirable companions and friends?" Dr. M.'s remark may, undoubtedly, not only be permitted, but applauded. He ſeems, however, with particular pleaſure, to recollect the *excellent dinners* which, on every celebration of the ſacrament, were given by his lordſhip. On every ſuch occaſion many miniſters are employed. "The aſſiſtants of the miniſter," ſays Dr. M. "often made Melville Houſe their home, during the ſolemnity, and the whole body dined with his lordſhip, every time the ſervice was celebrated in the pariſh." (P. 16.)

This ſubject introduces another part of Lord Leven's character; a part which Dr. M. evidently regards as conſtituting one of its moſt brilliant ingredients. "His lordſhip was an elder, *a lay elder*, in our church. In the communion ſervice he took his place, and performed his duty, with his brethren of the ſeſſion, with the attention and patience, and perſeverance of the youngeſt, when in his 80th year." To exalt, at once, the piety of his patron, and the dignity of *a lay elder*, Dr. M. relates what he is pleaſed to call "a curious anecdote."

"A worthy, old, *diſſenting minister*, in perſuading thoſe whom he had judged fit to be members of his ſeſſion, to accept of the office, uſed to employ this argument, 'The office is highly honourable. There were ſeveral noblemen,' ſaid he, 'who took occaſion to compare their fortunes, and each was deſired to ſpecify the moſt diſtinguiſhed honour of his life. One referred to embaſſies, one to warlike exploits, one to public ſtations, &c. At laſt, a peer who had remained ſilent, and as ruminating on the trueſt honour [which] he had enjoyed in life, was deſired to mention what he conſidered to be his chief diſtinction. Like others, ſaid he, I could talk of ſtation, of employments, and my ſhare of royal and public favour; but, in truth, I do reckon the higheſt honour of my life is, officiating in my pariſh in celebrating the holy communion.' It had been ſaid, that the nobleman was *an Earl of Leven, or The Earl of Leven*. [We quote exactly.] Not long before his death, this ſtory was repeated in Lord Leven's hearing, and the queſtion was put, *by the gentleman who told it to me*, 'Was it your lordſhip made this reply?' He inſtantly anſwered, 'It was not, but I wiſh it had.' *From that gentleman I had the anecdote.*" (Pp. 17, 18.)

Next are celebrated his lordſhip's kindneſs and indulgence, eſpecially to the aged and indigent. As a proof of theſe amiable diſpoſitions, Dr. M. gives us the following ſtory:—

"Riding alone through his woods, one day, he" Lord Leven, "found a woman *ſtealing timber*, [fire-wood, we ſuppoſe] He aſked her to whom ſhe belonged, *why ſhe uſed ſuch freedoms in another pariſh*, and *why ſhe did not confine herſelf to her maſter's grounds?* Either not knowing him, or affecting not to know him, ſhe replied, 'Lord Leven is a good man, Lord bleſs him! but our Laird is a devil of a man." (P. 19.)

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Lord Leven, we doubt not, was a very good man; but, ſurely, no good man ever met, before, with ſo unfortunate a panegyriſt. Dr. M., it ſeems, had not the judgment to perceive that his ſtory, inſtead of doing honour to Lord Leven, covers him with combined reproach and ridicule. For, as the learned Miniſter repreſents the matter, his Lordſhip found no fault with the woman for STEALING, but merely for *ſtealing in another pariſh, and out of her maſter's grounds.*

Nor has Dr. M. we think, been eminently ſucceſsful in deſcribing the effects of overwhelming ſorrow in an affectionate huſband on the death of his wife. "He was affected: he was diſſolved: the firmneſs of a man, the ſubmiſſion of a Chriſtian, prevented not the burſt of paſſion, the warmth of expoſtulation. 'O my God! O my God!' frequently eſcaped, and demonſtrated what he felt." In this picture perſons ſkilled in the principles of painting may, doubtleſs, diſcover a variety of emotions. To us, we confeſs, it diſcovers little of "the burſt of paſſion," and ſtill leſs of "the warmth of expoſtulation."

But the death of the Counteſs procured for his Lordſhip ſuch high diſtinguiſhed and public honours, as would have been apt to inſpire a mind leſs duly regulated and poized than his with unſeemly pride. "That event was immediately followed by the ſitting of the General Aſſembly of the Church of Scotland: from that circumſtance, it ſoon became a matter of notoriety to the whole kingdom: for on the firſt day of the Aſſembly 1798, his Grace, his Majeſty's Lord High Commiſſioner to the Aſſembly, did not appear in public: the devotions of the day, and of every day during the ſeſſions of the Court, ſhewed the intereſt of the Church, and indeed of the kingdom, in their long endeared repreſentative of Majeſty." (Pp. 29, 30.)

We have copied this ſentence (if we may call it ſo,) entire, partly becauſe it contains a very fair ſpecimen of Dr. M.'s general mode of writing, but chiefly becauſe it proves that Scotch Divines, notwithſtanding the principle of *Preſbyterian purity*, have no objection to a little pomp, when the luſtre of it may be made to reflect on themſelves. His Grace the Lord Archbiſhop of St. Andrews, and his Grace the Lord Archbiſhop of Glaſgow, were unchriſtian uſurpers, whoſe tyrannical ſuperiority it was impoſſible to bear. But, in Dr. M.'s opinion, if we may judge from his ſtyle, "his Grace," *the Lay Elder*, "his Majeſty's Lord High Commiſſioner to the aſſembly," is to be regarded as bearing the moſt dignified office which the King can confer.

Dr. M. then favours us with the addreſs of the commiſſion of the General Aſſembly to Lord Leven, when he had notified his purpoſe of "*withdrawing from the throne.*" The addreſs was preſented by "a committee, conſiſting of the moderator of the aſſembly, and reverend gentlemen, members of the aſſembly, and all of whom had been moderators of the court;" but it is too long for inſertion. So

alſo is the character of Lord Leven, which Dr. M. ſent to the Edinburgh Magazine for the month rendered memorable by his Lordſhip's death, and which, could we find room for it, would, doubtleſs, greatly gratify our readers. But we muſt now turn to the Appendix, and pay our reſpects to my Lady.

Lady Leven was the poſthumous daughter of William Niſbet, Eſq. of Dirleton. "From early life ſhe roſe betimes in the morning. The *prime of day*, as of life, was pious. I learned in particular that ſhe regularly attended the morning exerciſes or lectures, at that period delivered in the Churches of Edinburgh." And here our author commemorates her attachment to Mr. G. Whitefield, whoſe *Catholic ſpirit*," ſays Dr. M. "fervent zeal, and extraordinary labours, are well known. In order, as much as poſſible, to prevent the complaints of prudence, and the dread of injuring worldly induſtry and exertion, his congregation aſſembled at an early hour. Miſs Niſbett and her pious friends were frequently of his audience. Of her walking with them from the Dean in the ſummer mornings to the Orphan Hoſpital Park," where Mr. Whitefield's field-preachings, we ſuppoſe, were held, "ſhe uſed to ſpeak with much ſatisfaction; contraſting ſuch days and ſcenes with the irregular hours of too many in the preſent times." (Pp. 355, 356.)

But Lady Leven's religious regard was not confined to Mr. Whitefield. Dr. M. (in p. 354.) bears "ample teſtimony to her *Catholiciſm*; and, undoubtedly, in the ſenſe in which the Doctor underſtands *Catholiciſm*, Lady Leven's was moſt conſpicuous, and moſt comprehenſive. We cannot, however, help remarking, by the bye, what oppoſite meanings are annexed to words by different perſons in different ages. In the pureſt times of Chriſtianity, *a Catholic* was one who adhered to the communion of the orthodox Apoſtolic Church, in oppoſition to all Sectariſts, Schiſmatics, and Heretics. *Now*, a Catholic is one who thinks all ſects alike, and who is ready to give the right hand of fellowſhip to every vagabond ſchiſmatic who ſpends his life in rending aſunder the body of Chriſt. Of this modern Catholiciſm, Lady Leven was an eminent and edifying inſtance. "Him who ſtated himſelf the antagoniſt" of Mr. Whitefield, and a leader againſt him, reſpecting Calviniſm, ſhe valued and reſpected. She honoured him for his work's ſake, and for his maſter's ſake: ſhe believed Mr. Weſley had been inſtrumental in doing much good, ſhe reliſhed his pious and lively converſation: ſhe admired his unremitting and unwearied labours." (p. 358.) But this was not enough. Lady Leven's Catholiciſm took a much wider range. "Though ſhe was a ſteady member of the Church of Scotland, ſhe was not a bigotted Preſbyterian: ſhe hated that bigotry, in all profeſſions, which regards with a ſuſpicious eye whatever is not attempted or effected by miniſters of one denomination. If members or miniſters of the Church of England; if Moravians, Baptiſts, Methodiſts, [why are the poor Papiſts excluded?] were zealous, and

and active, and ſucceſsful, in the works of benevolence, generoſity, and piety; if the eſtabliſhed Clergy or the Diſſenters laboured not in vain, in bringing ſinners to God, and in diffuſing and preſerving genuine religion; ſhe rejoiced with St. Paul, and bade all God ſpeed, to uſe the language of St. John, who had thoſe objects in view." (p. 362.)

Our readers are, by this time, ſufficiently qualified to judge of Lady Leven's religious character. She was, evidently, one of thoſe hot brained enthuſiaſts who, having utterly diſcarded all ſobriety of ſentiment, imagine that they are promoting the intereſts of the Church of Chriſt, while they are diſſeminating thoſe wild latitudinarian principles which are deſtructive of its very exiſtence. It is plain that Lady Leven, with all her zeal, was wholly ignorant of the nature of the Church of Chriſt. But we would aſk Dr. Martin, how he, a learned and profeſſional Divine, who ought to know theſe things, can reconcile his fulſome praiſe of this woman with his official ſituation? His fourth Sermon (of which ſomewhat more by and bye,) is on "attachment to the Church of Scotland." How has he the face to publiſh ſuch a ſermon, at the very moment that he is holding up, as a model of worth, and an object of admiration, a woman who had no attachment to any Church, and of whom the moſt favourable thing which can be ſaid is, that ſhe "had a zeal, but not according to knowledge?"

We have, however, from this letter to Lord Hopeton, and eſpecially from what we ſhall afterwards have occaſion to remark, ſome reaſon to believe that Lady Leven's notions of a Church were not much more inaccurate than thoſe of Dr. Martin. He ſeems to be ſeriouſly of opinion that the eſſence of a Church conſiſts in the number of the perſons attending. What other conſtruction ſhall we put on theſe ſentences? "I ſhall all my life remember with much pleaſure the many opportunities [which] I enjoyed of preſiding in her preſence, at the head of a very large family, in family devotions. Not unfrequently it was rather a congregation than *an* [a] houſehold; and, *without departing from the modern ſenſe of the word*, I might ſay, on many occaſions, I was, in theſe exerciſes, *the Miniſter of the Church in Melville-Houſe.*" (p. 360.) The following paſſage is altogether ſo extraordinary, that, long as it is, we muſt give it a place.

"I think it is here, my Lord, right to mention a particular inſtance of Sabbath ſanctification, or of reverence for the Lord's day, and its ſolemn exerciſes; ſhe never peruſed the letters [which] ſhe received that day, till after public worſhip. Need I mention to your Lordſhip the reaſons of this reſolution and practice? Alas! the mind is but too ready to wander in the ſolemn exerciſes of divine worſhip, too apt to be inattentive to the truths delivered in the houſe of God, and in his name; without the temptations which may ariſe from the epiſtles of our friends, informing us of particulars that may very much affect and agitate the mind. It is good to enter fully into the ſpiri of the ſervice. After the compoſure and ſolem-

nity of worſhip, and attending to the doctrines of ſalvation, one is better prepared for receiving intereſting information, whether pleaſing or afflictive. *I ſuppoſe it was in this way Lady Leven reaſoned.* It was in this way I vindicate, *or rather applaud and recommend her wiſe and pious practice.*" (P. 361.)

Now, in whatever way Lady Leven reaſoned, we ſhall bluntly take the liberty to ſay that, notwithſtanding Dr. M.'s applauſe, her practice, in this reſpect, inſtead of being *wiſe* and *pious*, was certainly *fooliſh*, and might have been *criminal*. It is eaſy to ſuppoſe innumerable caſes, in which, by forbearing to read the letters which ſhe received on Sunday morning, ſhe might have incurred deep and complicated guilt. Nor is it true, what Dr. M. takes for granted, that a perſon who has left ſuch letters unopened, is therefore better fitted for attending to his duty in Church. No one who knows any thing of human nature will entertain, for a moment, ſo abſurd an idea. But Lady Leven, as Dr. M. has exhibited her, was a perfect pattern of puritanical oſtentation. This ſeems, indeed, to uſe Dr. M.'s words on another occaſion, to have been the "brighteſt gem in her coronet of virtues;" and of ſuch a character no ſtronger feature could have been pourtrayed than the practice which the Doctor here *applauds* and *recommends*.

If Dr. M.'s repreſentation be juſt, Lady Leven's oſtentation was equalled only by her ſuperſtition. "She obſerved the times, the language of the rod, and of him that appointed it; the voice of ſmiling, as well as of afflictive, events. This devout attention to Providence I had often occaſion to obſerve, in matters of a more perſonal and private nature, ſuch as reſpected her health, her quiet and enjoyment; ſuch as intereſted her family, her relations, her friends and neighbours. It was very eaſy to perceive that the diſcovering of the wiſdom and goodneſs of God, the language of his diſpenſations, and, to uſe a ſcriptural expreſſion, 'the end of the Lord,' gave her high ſatisfaction." (Pp. 361, 362.) This ſlang is very eaſily interpreted, and means that, in her own and Dr. Martin's eyes, the Counteſs of Leven was ſo important a perſonage, that peculiar interpoſitions of Providence directed the minuteſt circumſtances in which ſhe, or thoſe connected with her, were concerned.

But, perhaps, our readers may be of opinion that they have had enough of the Counteſs of Leven. Yet half of her praiſes has not been told. For her "life and virtues might fill a large volume, and *furniſh materials for all the beauties of compoſition.*" (P. 371.) We hope that Dr. M. will be prevailed on to favour the public with ſuch a volume, in which all the moſt ſtriking beauties of compoſition would, of courſe, be diſplayed. Her Ladyſhip's letters would greatly aſſiſt him; for her intellect was equal to her piety and virtue. "Could I," ſays Dr. M., "open the eſcritoires of her friends or her own, I ſhould be able to furniſh examples of the effuſions of friendſhip, piety, and good ſenſe, equal to many that have been preſerved and publiſhed, models for imitation, in reſpect of worthy ſentiments, and unfolding

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of character, as well as of excellence, of unreſerved, judicious, yet lively compoſition. This I do not ſuppoſe or conclude, but know. I was occaſionally favoured with the peruſal of ſome letters of her excellent correſpondents; I was alſo favoured with letters to myſelf." (P. 366.) It were pity that theſe valuable communications ſhould be loſt, eſpecially as they would give us a picture of the Counteſs of Leven as large as life. In the mean time, till their publication ſhall appear, our readers, we truſt, will adopt the ſentiments of one of Dr. M.'s correſpondents, who, on her Ladyſhip's death, expreſſed himſelf thus: "I acknowledge that I ſaid in my haſte, that the glory was departed from Melville Houſe, from Fife, from the Church of Scotland, and the religious world, as I hardly know any that was ſo diſtinguiſhed an ornament to all theſe." But our attentions muſt now be excluſively confined to Dr. Martin.

We have not, we confeſs, been able to diſcover, in our author's ſermons, any excellence either of matter or of manner which is likely to render them favourites with the public. We have no intention to detract from their merit, when we ſay that they contain very little that is new. For almoſt every ſubject which can be treated in ſermons has been ſo often diſcuſſed, by men of the higheſt abilities and learning, that hardly any thing new remains to be ſaid. But from him who undertakes to inſtruct us, from the preſs, on topics which have been repeatedly diſcuſſed, we have ſurely a right to expect that, although he ſhould not lay open new ſources of knowledge, or impreſs us with arguments which eſcaped the ſagacity of thoſe who preceded him, his thoughts ſhould, at leaſt, be accurately conceived, his language clear, energetic, and correct. In Dr. M.'s ſermons we perceive neither eminent ſtrength of mind, nor even moderate ſkill in the art of compoſition. His reflections are, for the moſt part, mere trivial common place; and his ſtyle abounds in ſuch prominent defects as, in the preſent day, are not generally found even in writers who have not had the advantage of a learned education.

For any blemiſhes which his firſt ſermon may contain, Dr. M. accounts in the following curious and important manner: "Perhaps it may ſerve the purpoſe of an apology for the marks of haſte that may appear in this diſcourſe, *and, at the ſame time, gratify the love of anecdote*, to mention that, betwixt the notice of Lord Leven's death and preaching it, owing to particular circumſtances, the author had eight ſermons to deliver. The communion ſervice was celebrated in two congregations in which he had promiſed his aſſiſtance: the day of thankſgiving for the peace followed the day of the interment, which he attended: the ordinary duty of the intervening Lord's day: theſe coincidences account for his not being idle in the week preceding the ſermon being preached." (Append. p. 353.)

With regard to this apology, we are greatly ſurpriſed that Dr. M. ſhould conceive it entitled to any regard. The ſermon was preached the 20th June 1802; but it was not printed till 1804. Though Dr. M.'s numerous avocations, therefore, might prevent him from paying

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the neceſſary attention to its original compoſition, yet ſurely he might have found abundance of time for reviſing and poliſhing it before he determined to ſend it to the preſs. But, to own the truth, *we*, at leaſt, are not ſenſible that this ſermon is remarkably inferior to the reſt: for the ſame characteriſtics of manner and of ſtyle pervade them all. With the foregoing note, however, we truſt that thoſe of our readers who are *lovers of anecdote* have been abundantly gratified; and we now proceed to furniſh them with additional gratification, by laying before them, what they will reaſonably expect, ſome ſpecimens of Dr. M.'s powers as a writer of ſermons.

"The exiſtence of ſeditious principles, their prevalence and horrible effects, *rouſes* [rouſe] the friend of his country: the very ſuſpicion of their infection and influence, prompts him to every exertion for their ſuppreſſion and extinction. In the ſame manner, ignorance, ſuperſtition, immorality, the prevalence of looſe and irreligious principles, affect the heart, and employ the zeal and influence and exertions of the friend of religion, who is ever the warmeſt and moſt active friend of humanity. Our own times, and, alas! our own country, have exhibited more than ſymptoms of the prevalence of ignorance, immorality, and ſuperſtition: *they* have afforded more than apologies for the alarms and exertions of the friends of religion: *their* zeal and exertions for repreſſing irreligion, and for promoting the knowledge and love, and practice of the Goſpel, are truly honourable. With more warmth of heart, with more affectionate commendation, we think and talk of their zeal and exertions, when we ſee, on the one hand, the ſupineneſs of ſome; the encouraging or countenancing [of] vice and irreligion in others, who are equally called on to check their progreſs, and with equal advantages of wealth and influence; and when, on the other hand, we perceive the well-directed and ſteady efforts of the righteous ſucceſsfully diffuſing far and wide, knowledge and ſound principles; and ſo enſuring and promoting *good morals*, with all their bleſſed effects, in the family, in the neighbourhood, in private and in public; in this world, *and in that which is to come*." (Pp. 18—20.)

This laſt, we *muſt* confeſs, is to us a new feature in the character of the righteous. *They promote good morals in the world to come!* We tranſcribe from the ſame ſermon (the 1ſt.) the two following ſhort paſſages:

"God is glorified when men are ſaved. How exalted is the object, conſidered in every point of light: philanthropy rejoices in the happineſs of our fellow creatures: piety exults in the adorations and joyful worſhips of the redeemed, *in life, through the Churches, over the world, to ages of ages*. Happy are they who in any way contribute to the revenue of praiſe to him that ſitteth on the throne, and to the Lamb; who, in other words, are inſtrumental to the conviction, converſion, and ſalvation of the ſouls of men. Happy are *they* who, by paying due honour to the righteous, and making *their* light *to ſhine* before men, induce *them* to glorify *their* heavenly Father." (Pp. 34, 35.)

"Do you believe and meditate on the glory that ſhall be revealed, the deſcending judge, the aſſembled world; the honours, public, unfading, eternal, of the righteous? Their *depreſſion and obſcurity is* as nothing; rather,

ther, *it* will add to their celebrity and glory. Shall the honours of the day of the Lord be theirs? Can you *but exclaim*, May they be ours alſo? Can we *but* be conſtrained to honour thoſe whom the Lord honours, and ſhall honour, to ages of ages?" (P. 43.)

The ſecond ſermon, on "The Praiſe of Female Piety," might furniſh many extracts as ſtriking as theſe. For inſtance:

"The text brings in view favour and beauty, not to depreciate them in themſelves; for religion and good ſenſe, *no more* than diſcernment and good taſte, do not neglect or deſpiſe ſymmetry of form, delicacy of feature, expreſſion of countenance, and *all the nameleſs charms of a beautiful woman.* But when, I beſeech you, is a beautiful woman moſt beautiful? Is it not when the mind appears in the body; when the face is the mirror in which we behold the virtues and graces that adorn the ſoul; when gentleneſs, compoſure, dignity; when generoſity, compaſſion, tenderneſs, and all the *varying affections* of good will, above all, when devotion, with its *varying*, and amiable, and heavenly affections, are ſweetly and naturally expreſſed, *unconſcious the while herſelf of the regard* [which] *ſhe commands.*" (P. 65.)

When Dr. Martin talks of "*all the nameleſs charms of a beautiful woman,*" he uſes language extremely unſuitable to the pulpit, and unbecoming the character of a grave divine. The expreſſion was actually pointed out to us, by a looſe young fellow, as a proof that the Doctor is a ſly roguiſh wag. The grammatical conſtruction of the concluding clauſe in the above quotation is not very clear; but in ſeveral places of the following paragraph it is altogether evaneſcent.

"Piety adds beauty to the beautiful; but piety has charms and attractions in herſelf unſpeakably more winning and commanding, to all who have their 'ſenſes,' i. e. their ſpiritual diſcernment and taſte, properly 'exerciſed,' than all the elegance and brilliancy of corporeal form. We read of the beauty of holineſs; in a pious woman it ſhines with peculiar brightneſs, and with happy effect. The Apoſtle Peter was ſenſible of the happy influence of female excellence and piety; *their* chaſte, correct, pure, and refined converſation, *their* inward adorning of a meek and quiet ſpirit, winning their huſbands to the obedience of the truth. The infidel and irreligious may be rendered thoughtful, may be led to perceive the truth, while they perceive the excellence of religion, in the example of holy men, but more eſpecially of holy women; *their* 'light ſo ſhines before men, that *they* ſeeing *their* good works,' are conſtrained 'to glorify *their* Father in heaven.' If ſuch is the influence of female piety and worth, according to the Apoſtle's expectation, over infidels themſelves; how benign and effectual muſt it *not* be over thoſe who already feel the power of godlineſs? *They* are highly delighted, *they* admire and venerate *their* worth and amiable qualities, *they* imitate *them* in *their* own temper, and behaviour, and conduct." (Pp. 67, 68.)

Our ear is here undoubtedly tickled with abundance of fine words: but our judgment diſcerns no marks of good taſte, or of ſkill in the principles of fine compoſition. The confuſed application of the pronouns, in particular, reminds us of the following ſentence from Clarendon,

rendon, with which, when our juvenile ſtudies were directed to the elements of Engliſh grammar, we were highly amuſed.

"All which, with the King's and Queen's ſo ample promiſes to *him* [the Treaſurer] ſo few hours before the conferring the place on another, and the Duke of York's manner of receiving *him* [the Treaſurer,] after *he* [the Chancellor] had been ſhut up with *him* [the Duke,] as *he* [the Treaſurer] was informed, might very well excuſe *him* [the Treaſurer] for thinking *he* [the Chancellor] had ſome ſhare in the affront *he* [the Treaſurer] had undergone." (See Lowth's Introd. p. 129.)

The third ſermon, the firſt compoſed in the collection, (having been preached at the opening of the Synod of Fife, October 13th, 1778) is likewiſe in our opinion the beſt, both in reſpect of matter and of ſtyle. The following paſſages may be given as ſpecimens which, though not quite faultleſs, are yet deſerving of praiſe. The laſt ſentence of the firſt would be greatly improved by being divided into three.

"It is readily acknowledged, that many interpreters of the Scripture have ſought the Goſpel in the Old Teſtament, and in the poſitive rites, where it was not to be found. Their indiſcreet, though pious zeal of evangelizing every thing, may have brought this method of explaining the law into ſuſpicion and diſrepute: but we never, excepting when under the influence of prejudice and diſguſt, diſcredit the proper uſe of a thing, becauſe it has been abuſed. We may be juſtly blameable, we may be highly guilty, in overlooking the wiſdom of God in the preparations for the Goſpel, and in the rites of the previous diſpenſation in particular: turn not away from this ſtudy, becauſe of the fooliſh conceits of ſome of the interpreters of the law: becauſe they have found every thing in it, let us not imagine [that] we ſhall find nothing at all." (P. 99)

"To thoſe who may imagine [that] political ſagacity might draw up the Jewiſh law, it is natural to obſerve, that legiſlation has always been found a very difficult matter, and that the wiſeſt laws have been always changing: but this ſyſtem was completed at once. This remarkable circumſtance is not the only one by which it is diſtinguiſhed from other laws: it is founded on the hiſtory of the nation, the Egyptian bondage, the journeying through the wilderneſs: the interpoſitions of God, *their* ſucceſſes, their defeats, their national honours and diſgraces, as connected with their obedience or diſobedience to the laws of God, and the words of his prophets. It contains in embryo, ſo to ſpeak, a more glorious law. Could it have 'entered into the heart of man' to contrive a law introductory to the Goſpel?" (P. 103.)

[*To be concluded in our next.*]

Rees's Cyclopædia; or Dictionary of Arts and Sciences.

(*Continued from Page* 356.)

IN our laſt Number we followed this compilation to the concluſion of the letter A. We now proceed to B.

The firſt article of any importance which occurs under this head is *Babylon*. The hiſtory of this city is evidently the production of an undertaker,

undertaker, who is *doing the beſt he can*. Every ſentence ſpeaks hard labour. The ſources of citation are numerous, and contain very great names, both ſacred and profane. The prophets Iſaiah, Jeremiah, and Daniel; the hiſtorians Herodotus, Diodorus Siculus, Quintus Curtius, Joſephus; the geographer Strabo, the naturaliſt Pliny, and about fifty other writers are quoted, to tell us that Babylon was built upon the Euphrates; that it was the metropolis of a great empire; that near it was an artificial lake; that it was beſieged by Cyrus the Perſian, and captured by a ſtratagem; that it was remarkable for a tower, and for hanging gardens; and that Alexander the Great died there, all which every ſchool-boy knows. The *cauſes* firſt of its increaſe, and afterwards of its fall, *our hiſtorian paſſes unnoticed*. If he had really read Herodotus only, and extracted the ſubſtance of a few pages in his Clio, or firſt book, he would have rendered his readers well acquainted with the phyſical and moral cauſes which produced firſt the aggrandizement, and then the downfall of that monarchy; an exuberant ſoil, exceſſive riches producing luxury, depravity, and enervation, and rendering the once powerful Babylonians the prey of poorer and more energetic rivals. This would be an important, moral, and political leſſon which four columns of compreſſed and connected narrative might have very forcibly conveyed; whereas triple that ſpace here devoted to Babylon, and the environs convey no leſſon, either good or bad, nor any kind of knowledge, except that the writer is acquainted with the names of a great number of books. *Bacchus* contains the uſual ſtories that are to be found in Tooke's Pantheon and the Polymetis, two books that often delighted us when *boys*. *Bach*, a muſical compoſer, has a longer article than Bacchus, and is repreſented as a man of great genius. The truth or falſehood of this ſtatement, we confeſs ourſelves incompetent to decide; and muſt leave the determination to muſicians. *Bacon*, ſwine's fleſh, we ſhould rather apprehend to be here handled by a Jew; as the writer is a great enemy to that ſpecies of viand. *Bacon* Roger, is an article which diſplays pains, and wants nothing but ſkill and effect. Bacon, Sir Nicholas, is ſhort and common.

Next comes *Bacon*, Francis, a ſubject which would rouſe the energy and genius of any writer verſed in the progreſs of modern learning, and who had genius and energy to rouſe. We are very ſorry to find that an article of ſuch tranſcendent importance, has been committed to ſome one of the dog-trot biographers who might be ſufficiently competent to the life of Bach, or Baecker, ſome paltry painter. He who has undertaken to exhibit Francis Bacon, has followed the deſpicable plan of Mallet, who wrote the Life of Bacon, without remembering he was a philoſopher. The preſent writer, indeed, mentions the titles of Bacon's works; but obviouſly with a very inadequate comprehenſion of their ſcope; and a ſtill more inadequate eſtimation of their value. An article not exceeding eight columns has five of theſe occupied with the hiſtory of Bacon as a courtier, while only two are beſtowed on his hiſtory as a philoſopher; and the remainder is occupied

pied by quotations from Pope, Mrs. Macaulay, and Hume, who are all adverſe to our Sage. Pope indeed ſeems to have had little farther hoſtility than was neceſſary to point an epigram. Mrs. Macaulay being a republican, deteſted Bacon for paying attention to his ſucceſſive ſovereigns. Hume regarded, with a malignant eye, the man that was firſt in that rank in which he ſtood high. Our writer in quoting the opinions, does not ſtate the circumſtances that may have influenced their formation. Our biographer, in this article, takes occaſion to ſhew himſelf ſtill more ignorant of the philoſophy of Ariſtotle than even of the philoſophy of Bacon. Such a novice indeed he is in the writings of the Stagyrite, that he imputes to the father of Grecian philoſophy the abſurdities and errors of his profeſſed followers. *Bajazet*, Sultan of the Turks, is an article very well compiled from Gibbon. *Baikal*, the lake, is not inaccurately deſcribed, but the writer hurts his own ſtatement by extravagant epithets and turgid bombaſt. *Bail*, in law, and its various appendages, are clearly and comprehenſively exhibited. The law writers of the Cyclopædia appear to maintain in B the character we beſtowed on them in A; as indeed do others both good and bad. *Bakewell*, in Derbyſhire, affords an opportunity for a ſhort, but animated deſcription, both of the place itſelf, and the adjacent ſcenery. *Balæna*, the whale, is very well deſcribed, and of a well proportioned length. *Balance* is deſcribed with ſufficient accuracy, but too much ſpace is occupied by ſome illuſtrations of a Mr. Nicholſon, which appear to throw no new light on the ſubject. *Balbec*, a city in Syria, occupies more than its juſt ſhare, and ſeemingly in compliment to Volney. *Balgay*, is a paſſable article, copied from the Britiſh Biography. *Baliol*, is very curſorily and imperfectly abridged from Robertſon's Hiſtory of Scotland. Balls of various kinds are mentioned with much particularity of detail; but the principal pains ſeem beſtowed upon thoſe which are adminiſtered by grooms as phyſic to horſes. *Ballaſt*, in navigation, is very minutely deſcribed; as is alſo Ballet, in Operas. *Balliſta*, an ancient military engine, is faithfully copied from Kennet; it is therefore unneceſſary for the writer to quote Vegetius, ſince he only borrows from that author at ſecond hand. We are ſurpriſed to find Balmerino (by the Cyclopædiſts miſpelt Balmarino), an obſcure hamlet in Fife, introduced as an article of geography. *Balquhidder*, a ſmall village in the wilds of the Perthſhire Grampians, is alſo deemed worthy of a place. *Balſam*, is the ſubject of an elaborate article. *Bambarra*, is a very trifling article, although Park's Travels furniſh materials for a very intereſting account. *Bandage*, in ſurgery, is in itſelf able, but too long for the work. *Bank*, and *Banks*, including the Bank of England, and various other corporations of the kind, is an article which is very judiciouſly extracted and digeſted from Smith, Anderſon, and other writers on the principles and details of political economy and commerce. The Bankrupt Laws are ſkilfully and ably ſketched. Hitherto B has afforded but comparatively few botanical articles; and theſe are of a much more moderate length than in A.

Bannockburn,

Bannockburn, is, we think, very improperly dismissed in a few lines; although the scene of one of the ablest instances of generalship that the history of the middle ages has to record. *Bantam*, is sufficiently well abridged from common books of geography. *Baptism*, contains a history of that rite, and the various opinions, orthodox and heterodox, which have been entertained on the subject. There are some portions of the accounts to which we think our established clergy would make an objection; especially about the sign of the cross, of which the writer denies the primitive antiquity. Some other passages also appear questionable. The Reviewer, however, will not now enter into the controversy, to which he must candidly acknowledge he does not consider himself as theologically competent, and means to refer his doubts to professional divines connected with this work. The Baptists in sectarian history are treated with a lenity which they by no means deserve. *Barbadoes*, is a good article, abridged from Anderson on Commerce, and Edwards's History of the West Indies. *Barbarism*, in grammar introduces a discussion on the language of the Testament, the object of which is to shew *that the inspired writers did not express themselves like gentlemen and scholars.* The inference which this doctrine might induce undiscerning minds to draw is obvious. The Cyclopædist, however, carefully avoids making the deduction himself. We deny the allegation. The language of the New Testament is generally pure; and if at any time it appear to have an admixture of Hebraisms, or other Asiatic idioms, it is when allusions are made to Asiatic customs and notions. The style has a farther excellence in its relation to its object; the wide and easy diffusion of divine truth. It is the common dialect that was current through all Greece, and not any of the provincial diversities. *Barbarossa*, conqueror of Tunis and the adjacent country, is very well abridged from Robertson. *Barbary*, is chiefly compriſed from Gibbon, Universal History, and Shaw's Travels. For the account of *Barca*, the Cyclopædist appears to be indebted chiefly to Universal History, and in some degree to Rennel's Geography of Herodotus; though the latter auxiliary be not acknowledged. *Barcelona*, is a tolerable abridgement from the common books of travels. We miss the *Barcæ* of Carthage so distinguished in history, and whose head at one time was the renowned Hannibal; but we may, perhaps, meet them under the heads of Carthage, or some of her chief citizens. *Bards*, with some just observations from Tacitus, and other ancient writers, combines a great quantity of the Welsh gibberish which has become so fashionable of late among writers at once plodding and dull, under the denomination of Celtic Researches, and other titles of similar import. *Baretti* is a most agreeable relief, after following the Cyclopædist through such dry and uninteresting details. The names Reynolds, Goldsmith, Johnson, and Burke meet us in this article as gratefully as the palm groves meet the travellers over the Desart of Bildulgerid. But such verdant spots are of very small compass, and we are again obliged to encounter the Sand Hills. *Bark*, is a very long article, including

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the botanical properties, chemical reſults, and medicinal effects; and is a very judicious article. *Barley*, is well compiled from the Agricultural Reports, and other writings. *Barn*, is exhibited from the ſame ſources; here we cannot help obſerving, that on that very important ſubject barn floors, a few lines of the firſt book of Virgil's Georgics contain much more important information and inſtruction than a thouſand reports of Sir John Sinclair and all his adherents. Our Cyclopædiſt, indeed, takes both his criteria of the beſt barn floors, and the means of making them, entirely from the Mantuan bard; but by ſome unaccountable omiſſion, does not cite ſuch illuſtrious authority. *Barnard*, the diſtinguiſhed patriot is the ſubject of a ſhort, but intereſting article. *Barnes*, Joſhua, is the ſubject of a ſhort, but humorous article; the ſportiveneſs we are the more pleaſed with, as it is a quality that very rarely occurs in the Cyclopædia. *Barometer* is not a weak, but is an extremely tedious article, which occupies the enormous ſpace of *ſixty-eight* columns; while the whole philoſophy of Lord Bacon is compriſed in *two* columns!!! In all this voluminous detail there is no more information than any common practical book upon natural philoſophy explains in a few pages. *Baron* and *Baronet* occupy between them three or four columns; and for ſeveral pages we meet with no prolix articles. *Barrow*, Iſaac, being a man of profound philoſophy, and probably beyond the biographer's reach is diſmiſſed in a very ſhort article. *Barthelemy*, the celebrated author of Anacharſis, in a much ſhorter. *Baſe*, in architecture is a long and tedious article. *Baſe*, in muſic, is alſo included. *Baſhkir*, an obſcure and barbarous diſtrict of Ruſſians, without being very long, is extremely tedious. *Baſilica*, in architecture, is in itſelf well enough written; but is much too long for its importance. *Baſſet*, a game at cards, is deſcribed with a particularity which is denied to Barrow and to Bacon. *Baſſo*, Continuo, Relievo. &c. introduce a detailed, but not tedious account of Grecian ſculpture. *Baſtard*, in law, like all articles belonging to the ſame ſtudy is ably treated, and poſſeſſes the reader with all the principal ſtatutes and regulations that have been made concerning that claſs of perſons. The article *Batavia*, is not unſkilfully compiled from Stavorinus's Voyages; and ſome later writers on the ſame ſubject. *One William Bates* was in the ſeventeenth century a noted diſſenter; and finds a place in the Cyclopædia. *Bates*, Joah, Eſq. was a capital hand at the organ, for which attainment his life is allowed a larger ſpace than the philoſophy of Bacon. It is, indeed, not improbable there may be more Cyclopædiſts that can comprehend the muſical organ, than the philoſophic organ. *Bath*, is deſcribed with a minuteneſs and particularity which may afford new information to all that have not been ſo fortunate as to have ſeen a very ſmall pocket volume, price one ſhilling, entitled the "Bath Guide *."

* We do not mean Anſley's, but a proſe work that is to be had near the door of the pump-room; and which makes a reader much more thoroughly acquainted with Bath than the voluminous columns of the Cyclopædiſt.—*Reviewer.*

Next follows the Order of the Bath, and the ceremony of inſtallation, *as it is to be found in the Gazettes.* Theſe publications are faithfully copied, and tranſmuted into the Cyclopædia. The Bath is introduced, in order to prove that bathing has been in uſe among the Greeks and Romans; and to introduce frequent references to Mr. Tooke's Hiſtory of Ruſſia. That author, it ſeems, has recorded that the Ruſſians are much addicted to bathing. *Bathurſt*, Lord, the celebrated friend of Pope, is rather a ſuperficial article, on a very fine ſubject.

We now come to a topic, from the attention beſtowed on which we have much reaſon to conclude, that ſome of the gentlemen employed in the Cyclopædia, are alſo employed in the Guards as drill ſerjeants. The article *Battalion*, occupies *ſixty-one* columns, and gives a minute and circumſtantial account of every leſſon that is taught the recruit from the firſt commencement of his inſtruction, until he is perfectly maſter of all the evolutions. A few inſtances may ſerve as a ſample:—"The heels muſt be in a line, and cloſed; knees ſtraight without ſtiffneſs, toes a little turned out; the arms are to hang near the body, but not ſtiff; the flat part of the hand, and little finger touching the thigh; the thumbs as far back as the ſeams of the breeches." So much for the poſition of a ſoldier. Next comes ſtanding at eaſe; the rules of which are promulgated with no leſs circumſtantial minuteneſs:—"Eyes to the right;" given as a word of command, the learned writer informs us, implies that the ſoldier is to look to the right. "Eyes left;" that he is to look to the left. "Eyes front;" that he is to look directly forward. Next come the facings, the march and the ſtep, in which laſt the recruit muſt take ſpecial care not to move the wrong leg. Halting, ſide ſtep, back ſtep, quick ſtep, file marching, wheeling, of the different kinds, open order, and cloſe order, are next inculcated. In every ſtep of this progreſs the poſition and operation is as minutely deſcribed as in the firſt which we above quoted. Next comes the manual exerciſe in which the "fix bayonets, ſhoulder arms, preſent arms, charge bayonet;" next the platoon exerciſe, detailing the "make ready, preſent, fire, handle cartridge, prime, load, draw ramrods, ram down cartridge, return ramrods, &c." The whole range of movements is exhibited with ſimilar minuteneſs; and *ſixty one* columns of a book devoted to the arts and ſciences are occupied in conveying the technical knowledge of a common military ſerjeant. We will venture to affirm, that there is not a non-commiſſioned officer in his Majeſty's ſervice who would not compreſs every important part of this drill diſcipline into one fourth of the ſpace; and yet make a learner more thoroughly acquainted with all the ſubject. There are various treatiſes of a few pages that are ſold at Egerton's, at a ſixpence or a ſhilling, which are the ſources of all this article. Far are we from blaming the beſtowal of detailed attention upon warlike diſcipline, we merely regret that ſuch an enormous ſpace ſhould be taken up by leſſons, of which every thing valuable is in other publications compreſſed into the twentieth part of the ſize. The volunteers under Providence have ſaved their country from

all dangers of an invaſion; and it is of eſſential importance that they ſhould be thoroughly acquainted with all the evolutions. But theſe we doubt few of them would think of ſtudying in a voluminous dictionary; and we do not believe that he who ſhould read and remember every word of this prolix article, would thereby march, charge, fire, form, advance, retreat, or execute any other office of a ſoldier one whit better for ſuch remembrance; and beſides, without burdening his memory with ſuch verboſe prolixity, he might poſſeſs the whole ſubſtance by recollecting the heads of one of the common little pamphlets. No other article of any length; and none of any importance occur till the end of the third volume.

Battery, is a very ſuperficial article in the military art; a ſhort and able article in law, and a tedious and heavy article in electricity. *Battle*, in law and feudal hiſtory is very well deſcribed. *Battle*, in the military art, contains ſomething like a hiſtory of the progreſs of warfare in ancient and modern times; and we ſhould think it partly borrowed from a late work of Dr. William Thomſon, without acknowledging the authority. The writer, however, if he has borrowed from that author, has not borrowed with judgment, nor imitated the orderly ſeries of his account. We think we alſo recognize ſome remarks of our own upon that work; eſpecially in treating of the three celebrated Engliſh victories, Creey, Poictiers, and Agincourt. *Bavaria*, is a comparatively long article; that is, long in relation to the importance of the Subject. *Bayle* is not ill written; but ſtrange to ſay, is as long as Bacon! *Beconsfield*, though a ſhort article, delights us, becauſe it introduces the adored name of Edmund Burke. *Bean*, is a very long article which affords a place for voluminous quotations from the agricultural reports; and *ſo* the volume advances to thickneſs. *Bear* is tolerably well compiled from the common abridgements of Buffon. If the biography do not poſſeſs a high degree of excellence, it poſſeſſes a great variety of ſubjects; and ſome of them of very little importance. Of what conſequence is it to poſterity to know that a man of the name of *Beard* uſed to chant hymns at chapel, or to ſing ſongs in the play-houſe. *Beard*, on the face, is an amuſing article, which collects into one view the hiſtory of ſhaving. *Beaton*, Cardinal, though chiefly borrowed from Robertſon, does not hold up the murderers of that prelate to the deſerved abhorrence.

Beattie, is abridged from Bower's Life of that philoſopher, which we lately reviewed. *Beaufort*, Cardinal, affords an occaſion to the compiler to drag in a quotation from Shakeſpeare; and a quotation ſo celebrated that moſt Engliſh readers can repeat it. *Beauty* is a very elaborate article of a writer who has been at great pains to collect from the moſt eminent authors their prominent paſſages on this ſubject; and the account contains many ſtriking parts; but the Cyclopædiſt has not from them all made one whole. We ſee and admire paragraphs of Ariſtotle, Addiſon, Hutcheſon, Burke, and others; but we do not from this article ſee what beauty is. *Beccaria*, the author of the celebrated work on crimes and puniſhments, certainly deſerved much

much more particular attention than Beard the ſinger; but he is diſmiſſed as curſorily. *Becket*, is partly taken from Hume, and partly from Henry, but chiefly from Littleton. The author, however, ſeems very imperfectly acquainted with the exact ſtate of the circumſtances which determined ſo wiſe and magnanimous a prince as Henry to pretend ſubmiſſion to this idol of a bigotted age. The writer has retailed the facts from the hiſtorians, but has not comprehended their views. The *Bedouins* are ſwelled into a very long article, conſiſting chiefly of quotations from Volney. Eight or ten years ago ſuch an account might have a novelty that would more than compenſate its prolixity; but now it contains nothing but what almoſt every reader has had recent occaſion to conſider in turning his attention to the Egyptians and Arabs. On theſe ſubjects many ſtatements were lately diſcoveries that are now common place. Citations from Sonnini, Volney, and Savary, are now very trite, and would therefore be avoided by any writer on thoſe countries who happened to know the ſubject which he profeſſed to convey to others. *Bees*, is a very long article, which, without novelty, and with a conſiderable mixture of uſeleſs prolixity, contains ſeveral good remarks. We, however, ſuſpect our author has not greatly reſorted to the ableſt treatiſe on that ſubject; the fourth Georgic of Virgil. *Beer*, though a very ſhort article, contains ſtatements and remarks which we wiſh had been extended to a greater length. *Behmen*, Jacob, is a well written article, which ably marks the progreſs and reſult of enthuſiaſm. *Belgæ*, of the ancient Gauls is a trifling, ſuperficial article upon a ſubject which deſerved to be ably treated. *Beliſarius* is chiefly compiled from Gibbon; conſequently able. *Bell*, the inſtrument, is the ſubject of an amuſing article which gives a very good hiſtorical account of the machine, its ſingle uſe, and combinations. *Bellendenus*, is the ſubject of a ſhort article, in which the Latin Preface of Dr. Parr, chiefly valuable for its diction, is more than deſervedly praiſed for its ſubſtance. *Beltein* (old May Day in Erſe), is very ſuperficially deſcribed with its appendent cuſtoms. The ſuperſtitions of that anniverſary are evidently remnants of Druidiſm; as the author would have found by conſulting the ſtatiſtical account of the pariſh of Logrirait, in the highlands of Perthſhire. *Bengal*, ſeems to be an article made up from various books of geography, but with little regard to the ſtate of the country, manners and cuſtoms of the people; its productions natural and artificial; its revolutions, and eſpecially thoſe in which the Engliſh were concerned; in ſhort, the writer has omitted whatever was moſt important. *Benin*, is an article that may afford ſome novelty and entertainment to readers who know nothing of our African trade; but the account of it muſt be quite familiar to all who have read the evidence before the committee during the three years, but eſpecially the firſt of them, 1789. *Bentley*, Richard, is a good and candid article, which vindicates that learned and able man from the reproaches which were poured on him by the ſatirical wit of Swift and Pope.

Berkeley, the celebrated biſhop of Cloyne, affords a freſh opportu-

nity of discovering that our Cyclopæd ſt is very imperfectly acquainted with metaphyſics and metaphyſical hiſtory; the writer ſcarcely touches on the theory of this philoſopher concerning matter. *Bedfordſhire*, which we had almoſt paſſed over unnoticed, until it was recalled to our minds by Berkſhire, is very ſuperficially deſcribed. *Berkſhire*, though alſo imperfect, is a better article than Bedfordſhire. *Berlin*, is chiefly a compilation from Dr. Moore, but by no means imitates that writer in conveying a clear and ſtriking idea of the Pruſſian metropolis. It is a huddle of detached and unconnected extracts. *Bern*, is a much better article, and conveys to the reader a very clear idea of the canton and city. *Bernard*, St. in geography required a fuller diſcuſſion. The rout of Hannibal is merely touched. *Bernſtorf*, the Daniſh miniſter, conſtitutes the ſubject of a ſhort, but entertaining article. *Berwick*, upon Tweed, is deſcribed with detailed accuracy in its modern ſtate and appearance, but too little ſtreſs is laid on its ancient relative ſituation, and the cauſes which formed the inhabitants to vigour and energy of character; which, during the wars between England and Scotland, appeared chiefly in military exploit; whereas they are now exerted in manufactures, navigation, and trade. Indeed a great defect of the articles, both biographical and hiſtorical is, that they inculcate no important moral or political leſſon. An able writer of biography would find in an obſcure ſubject ſome means of inſtruction, and could deliver that inſtruction as effectually in four columns as in forty.

The botaniſt has not recurred ſo frequently in this as in former parts; but his forbearance was probably from want of materials: when theſe ariſe we find him equally prolix in B. as in A. *Beta*, is a very long article of this kind, and the object of it ſeems to be to revive the abſurd notion, that this plant is equally fitted for yielding ſugar as the canes in the Weſt Indies. The very repetition demonſtrates the author to be little acquainted with the hiſtory and politics of commerce. *Beet*, was one of the ſubſtitutes mentioned for ſugar in an early ſtage of the propoſed emancipation of negroes, when various enthuſiaſts declared a reſolution of abſtaining from cane ſugar. *Betonica* and *Betula*, are both long articles, and enumerate various qualities of the plants in queſtion, without taking notice of any thing uſeful. *Bey* the Turkiſh governor, ten years ago would have been an article of ſome information, but now every one knows much more of that claſs of officers than the Cyclopædiſt ſtates through all his detail. *Bible* the book of ſacred writings contains a long account of that work, and includes the evidences external and internal of the truth of the Chriſtian religion. This is an article that has evidently coſt a great deal of labour; and it compiles the moſt important heads of what was known to every Chriſtian ſcholar. It includes the various editions that have been publiſhed ſince the revival of learning. Though we obſerved that Bible is a long article, we do not mean that it is too long for its importance; and we have no objection to the obſervations on the ground of truth, although we think it might have been poſſible to have treat-

ed the ſame ſubject without degenerating into triteneſs. We believe Bible is not the longeſt article in B. The Scriptures, which contain directions for temporal and eternal happineſs, do not occupy ſo much ſpace as that which is allowed for reciting the leſſons of a drill ſerjeant.

Bidens, a plant, is detailed with the uſual botanical particularity; and *Bignomia*, another plant, with ſtill more circumſtantial prolixity. *Bile*, in the human frame, comprehends the common-place remarks upon that ſubject. *Bill*, in commerce and law, contains an accurate account of that ſpecies of ſecurity, and the proceſſes upon it. *Billiards*, preſent the object, principles, details, and rules of that game, extracted very probably from Hoyle; if he treat of that paſtime which we do not now recollect. *Bidaiſort*, *Billingſgate*, and various other places in England, are inſerted as geographical articles, and may contain information to thoſe who have no acceſs to a common Gazetteer, or Paterſon's Road Book. The article on the general ſubject *Biography*, is ſo vague and deſultory, and manifeſts ſuch a groſs ignorance of that claſs of compoſition, that we are not ſurpriſed the particular ſpecimens which we have noticed, and many others are ſo totally inadequate to their ſubjects. With B, I, O, ends this part of the Cyclopædia. We underſtand another will be ſpeedily publiſhed, and we ſhall as ſoon as poſſible poſſeſs our readers of its ſubſtance and merits. There is one circumſtance in its favour, which is, that it is extremely improbable it will be worſe than the preſent, and it may be better.

On reviſing what we have written, we are led to entertain a faint idea that the Cyclopædia has undergone ſome little improvement. Still, however, juſtice compels us reluctantly to acknowledge that the changes for the better are by no means material. Hitherto the Cyclopædia of this Dr. Abraham Rees, is a very ſorry work; and as a ſorry work upon a very large ſcale, we make no doubt but the national judgment, when fully and impartially exerted, will treat the attempt as it deſerves. If any man, or ſet of men, undertake a work that requires genius and philoſophy, and endeavour to paſs it on the world as ſuch, when it is totally deſtitute of genius and philoſophy, ſuch a work *is a groſs and flagrant impoſition upon the public*. The Cyclopædia profeſſes to conſiſt of the arts and ſciences; and of courſe to deliver ſenſe, truth, and valuable truth, but actually as a whole, and in the aggregate of its parts, does not deliver ſenſe and valuable truth, but either nonſenſical abſurdity or trivial truiſm. Seven voluminous quartos have already demonſtrated, that Dr. Rees and his auxiliaries have not talents and learning for executing the arduous work which they have undertaken; that Dr. Rees and his retainers profeſs to communicate to others a great variety of ſubjects which they do not know themſelves; and that ſuch a leader and aſſiſtants are preſumptuouſly arrogant in profeſſing to inſtruct Britiſh gentlemen and ſcholars in the circle of the arts and ſciences.

We have heard of various complaints made by profeſſed friends of the proprietors and conductors, concerning the ſtrictures of the Anti-

jacobin on this their project. We have alſo heard it argued, that large ſums of money have been ſunk upon the compilation; and that our criticiſm muſt greatly obſtruct the returns. To this we anſwer, that our buſineſs is to conſider the ſenſe, learning, piety, wiſdom, and virtue, of a literary work, and to give judgment accordingly. We will not praiſe, nor even paſs without cenſure, articles at once ignorant, weak, and miſchievous, becauſe ſome bookſellers may have been miſguided to purchaſe them as learned, able, and beneficial. If they chuſe to pay a large price for execrable or contemptible wares, that is their buſineſs, not ours. Beſides, we really think we render a much more eſſential ſervice to the proprietors, by pointing out the incompetence of the execution, which they, perhaps, not being literary men, may not diſcover themſelves. Carried on as it is at preſent, the work, they may depend upon it, *will not, and* CANNOT *ſtand*. The candour and undeſigning openneſs of Engliſhmen will for a time admit impoſture, but the acuteneſs and diſcernment of Engliſhmen fail not to detect impoſture before it has reigned long. Really wiſhing ſo well to the proprietors, as to be ſorry if they perſiſt in being deluded, we recommend to them to conſult ſome able and impartial judges, who have no connection with any of their ſet of Cyclopædian labourers, and to form their opinion according to the reſult. We will venture to affirm, that no man eminent for talents, learning, and critical powers, and having no correſpondence with Dr. Rees, and his coadjutors, will heſitate to declare, that conducted, and executed as the Cyclopædia now is, it neither will ſtand, nor deſerves to ſtand.

Before we conclude, we ſhall make one obſervation, which we truſt is not foreign to the intereſts of general literature; and which, perhaps, may not be irrelevant to the preſent caſe. There are about London great numbers of writing drudges, without genius or learning, who pay humble homage to bookſellers in hopes of jobs. They neſtle about their ſhops, ſtudy their humours and tempers, act the part of dependents on patrons. They bow, they fawn, and they ſneak. Thereby they inſinuate themſelves into various concerns in literary manufacture, and increaſe the multitude of book-makers. Men of genius will not condeſcend to pay ſubmiſſive obſequiouſneſs. *Bookſellers* may be aſſured that whoever cringes to *them* muſt be a man of ſuch low qualifications as will not anſwer their purpoſe in any original undertaking. A ſtriking inſtance has lately occurred of bookſellers of great eminence, whoſe principal loſſes aroſe from their being duped by flattering ſycophants of very ordinary capacity and acquirements to publiſh many and voluminous works of the bookmaking kind. No bookſeller will long maintain reſpectability, or long ſecure ſucceſs, whoſe literary undertakers are chiefly of the inferior compiling and bookmanufacturing claſs.

P. S.—Since the greater part of this article was printed, we have heard that the proprietors, or perſons connected either with them or their conductors, have charged our Review of their Cyclopædia with injuſtice and malignity, and imputed our criticiſm to mean and unworthy

worthy motives. While we are conſcious that we deliver judgment according to fact and evidence, we muſt conſole ourſelves under the bitterneſs of angry authors. The galled horſe will wince, but to deſcend to plain language, we deny that there is a ſingle ſtricture in that review which is not juſtified by the work that it conſiders. We challenge any perſon intereſted in the Cyclopædia to point out a ſingle inſtance wherein we have beſtowed cenſure without grounds, or beyond juſt grounds. To refreſh their memories we repeat our aſſertion, "*that in the grand departments of biography, hiſtory, logic, metaphyſics, theology, ethics, and politics; in whatever belongs to the powers of the human underſtanding, and the affections of the human heart, the relations, duties, and conduct of intelligent and ſocial beings, the Cyclopædia totally fails;*" as we could prove, article by article, to the ſatisfaction of any competent and impartial judge. The proprietors and conductors of the Cyclopædia profeſs their work to exhibit the whole circle of arts and ſciences. We aſſert, that in all the moſt important arts and ſciences they have failed, and demonſtrated themſelves unfit for their taſk. We refer to the work itſelf, as the ground of our judgment. *Will they dare to meet us upon that ground?* If they conceive themſelves prepared to controvert our criticiſm, they will make the attempt. If they are conſcious that our criticiſm is juſt, they will ſlink from farther diſcuſſion; and ſince they cannot invalidate proof, content themſelves with pouring out anger, becauſe they are diſcovered and expoſed. They have publiſhed their book, and we have publiſhed our opinion of that book, and ſtated the grounds of that opinion. The matter is now before the public, which will judge fairly and impartially according to the evidence.

Obſervations on the Climate of Ireland, and Reſearches concerning its nature from very early periods to the preſent time, with thoughts on ſome branches of Rural Economy, particularly recommended in an addreſs to the Inhabitants and Friends of that Country.—To which are prefixed Preliminary conſiderations, on the Structure and Functions of Plants.—On the Analogy between the vegetable and animal Syſtems.—On the general ſtate of Woods and Plantations in Ireland, in ancient and modern times.—On the peculiar circumſtances denoting her Linen-Manufacture throughout a ſeries of ages.---And on the utility of the co-operation of Art and Science in every work wherein their joint labours are required. Dedicated to Philip Earl Hardwicke, Lord Lieut. of Ireland, &c. By William Patterſon, M. D. Member of the Royal Iriſh Academy, &c. &c. 8vo. Pp. 326. Gilbert and Hodges, Dublin. 1804.

WE cannot but cordially approve of every effort to improve the ſtate of Ireland, which even in compariſon ranks ſo low; and ſtill more ſo when we conſider its ſuperior capability from the local and phyſical advantages attending it for the higheſt promotion, either of Agriculture, Manufacture, or Commerce: and therefore

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whatever may be the intrinſic merit of the work before us, we regard it as a laudable deſign, and as entitling the Author to the thanks of the United Kingdom, but more particularly of the Iriſh Nation.

The plan of this work although rather ſingular, is not leſs eligible. Its Preliminary Conſiderations, on Meteorology or the ſcience of the Atmoſphere, together with the anatomy of the vegetable world, its ſources and dependancies, form a datum for our general government in rural economy, from analogical deductions, as to what applications are beſt adapted to particular ſtructure, climate, and ſoil.

The Doctor commences his book rather as an eulogiſt, on the importance and advantages of the ſcience of Meteorology, by ſaying that,

" Meteorology, or the principles on which the properties of the Atmoſphere are unfolded and taught, is exalted into a ſcience, and ſtands high in the ſcale of genuine philoſophy. So it ought, ſince it is certainly applicable to uſeful purpoſes in life, the teſt by which the value of every branch of ſcience ſhould be tried. It is a branch indeed, which furniſhes objects of the moſt intereſting reflection, whether we conſider it in reſpect to utility, or to the curious and ſublime ſpectacles with which it abounds."

" By the temperament of that great agent of nature, the atmoſphere, the traveller endeavours to regulate his motions, and the farmer his labour; by it are modified health and diſeaſe; by it plenty, or famine, is diſpenſed; and by it, millions are furniſhed with the moſt eſſential treaſures, *the prime neceſſaries of life.* Meteorology is the pureſt ſcience of nature; it is the obſervation of the phenomena with which we are ſurrounded; it is the contemplation of the agency of the elements; an agency, which performs all the wonders in the theatre of creation; an agency, by which the grand ſyſtem of the world is ſupported and preſerved."

The Doctor then proceeds to animadvert on the attributed unſolidity of Meteorological purſuits, by combating thoſe popular, and, in many inſtances, groundleſs objections, which are raiſed againſt it; and then draws up a fair eſtimate of its real utility, particularly as applicable to the purpoſes of vegetation. He then purſues the ſubject of his ſecond ſection; the ſtructure of plants and the functions of their ſeveral parts; in which is diſcovered conſiderable reſearch at leaſt in the works of the various philoſophers, who have written on this branch of natural hiſtory; the more prominent of which are M. Mirbel, member of the national inſtitute of France, together with our countrymen Fordyce and Darwin, but the Doctor has added to the hints received from theſe gentlemen a ſequence of laborious practical obſervations.

On the anatomical ſtructure of plants the Doctor obviouſly prefers the ſyſtem of M Mirbel; which as much as poſſible goes to eſtabliſh an analogy in the functions of the animal and vegetable kingdoms: for where the minuteneſs of the parts eludes the poſſibility of accurate obſervation, and the evidence of fact is wanting to eſtabliſh demonſtrative concluſions, M. Mirbel is not unfrequently hypothetical and anomalous in his reaſonings in favour of this doctrine.

doctrine. The importance of the glandular ſyſtem in the economy of animals has been long ſince obſerved, from the elaborate and neceſſary ſecretions which are peculiarly adapted to its functions; but its appoſiteneſs may ariſe from the peculiar ſtructure of animals, and the nature and comparative denſity of the matter ſecreted. What we here mean is, that we ſee no neceſſity why nature ſhould adopt a common medium to produce effects differing ſo much in degree. The ſucculent parts of animals and vegetables differ very widely, though not eſſentially: from the comparative rapidity and denſity of animal ſecretions to vegetable, may be inferred the neceſſity of the glandulous functions in the former, while from the ſubtility and immobility of the vegetable juices, the neceſſary ſecretions may be carried on through a different and more appropriate ſtructure of the parts, and more coincident to the intended effect. We are oppoſed to this preſumed analogy, when built on hypotheſis only; not merely as it favours of that French philoſophy which has been ſo deſtructive of the eſtabliſhed moral ſyſtems of the world, but becauſe it appears to us oppoſed to the economy of nature.---This predilection of M. Mirbel and of the author is obſervable in the following paſſage.

"Though *glands* are not perceptible in vegetables, M. Mirbel thinks that they may be ſuppoſed to exiſt in the membranes, as ſap is ſecured and elaborated in them."

"It is not improbable that the darkiſh wreaths, which furround the orifices of the large tubes are of a glandulous nature, &c."

But the Doctor's propenſity in favour of this ſyſtem of M. Mirbel's is more obſervable in the following paſſage; though manifeſted under a conſiderable cloud of diffidence.

"Whether plants have nerves and muſcles, whether they are endowed with ſenſation, volition, and aſſociation of motion, I ſhall not pretend to determine; but from the various motory impulſes, exhibited by peculiar parts of vegetables, it is certain that they poſſeſs an inherent power of action, which for want of a better appellation I ſhall here denominate *irritability*. This faculty has been conſidered by ſome philoſophers as reſiding in a nervous influence, reſembling what takes place in the muſcular and other motions of animals, and thence termed true irritability; whilſt others explain the mobility of vegetables on mechanical principles, denying that they inherit any ſort of ſpirit of animation."

It has been fully eſtabliſhed we conceive, that the various motory impulſes of vegetables are extraneous, and entirely under the influence of phyſical agents, without any power of ſenſation, aſſociation, and volition; and that the modes or form and extent of the motion is determined by the peculiar ſtructure of the plant, and the quantity of phyſical impulſe brought in contact. The contrary is the fact in animals; the aſſociation of ſenſation and volition impels them to action; and the degree of irritability and muſcular power its extent. But in confirmation of our general reaſoning, we will paſs on

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to notice the numerous experiments of Peſchier, which the Doctor with a candour that is obſervable throughout his work, has inſerted in oppoſition to the foregoing ſyſtem.

" On the other hand Peſchier made ſeveral experiments to aſcertain whether this opinion was well fourded; but to him it never appeared that oxygen produced any effect on thoſe plants. He afterward examined whether theſe movements of thoſe plants, viz. the ſenſitive, are owing to *real irritability* like that of animals; the numerous experiments, which he made on this ſubject, gave him reaſon to conclude that no real irritability could be aſcribed to thoſe plants, and that all the movements they experience, by the ſimple touch or otherwiſe, are merely mechanical; and in fact, from modern ſkill and acuteneſs, it has not been diſcovered that plants have either nerves, or muſcles, or any organs analogous to thoſe; which in animals appear to be the ſeat of irritability."

The Doctor further obſerves reſpecting thoſe aſcribed functions of plants, that

" Lamark endeavours to explain this property by obſerving, that in the articulation of plants, and in certain parts of them, particular veſicles exiſt which, eſpecially in warm weather, become filled with elaſtic and very ſubtile excretory vapours. Theſe vapours, which are to a certain degree accumulated and retained in the veſicles, ſwell them out, and make them produce an extenſion in all the moveable parts where they are ſituated; but, on the leaſt ſhock or agitation, the elaſtic or ſubtile vapours which fill theſe veſicles, eſcape, and are exhaled into the atmoſphere. The veſicles being thus emptied ſhrink, and the vegetable part, which is not preſerved in its extended ſtate, ſhrinks alſo, and falls back into the articulation where the veſicles were placed. Soon after which the veſicles become filled again, though in an inſenſible manner, and ſtill produce an extenſion of the leaf-ſtalk or petiole, which a cauſe like the preceding might deſtroy."

Indeed we are decidedly of opinion, that the apparent irritability of plants is to be aſcribed only to their organization and to the influence of phyſical agency; as is the caſe in the ſenſitive plant when touched with the finger: the ſudden diſengagement of the electric fluid which is produced when put in equilibrium, fully accounts for the inſtantaneous motion of its parts. This is further confirmed, by obſerving, that if a plant is touched by a body which is not proper to tranſmit the electric fluid, this movement will not take place. Light inverſely produces the ſame effect on the plant as the contact of the finger, by reaſon of the electricity that is demonſtrated to exiſt in that agent; and hence is accounted for the cloſing up in the evening of certain parts of plants, eſpecially the leguminous families. In ſhort, we are confirmed in the opinion, that the various phenomena which they exhibit are produced by the agency, of light, heat, air, electricity and moiſture on the baſis of the gaſeous fluids contained in the juices of plants; and that the modification of thoſe phenomena is regulated principally by their reſpective organization..

We ſhall now purſue the Doctor in his obſervations on the nutrimental economy of vegetation; which we conceive ſufficiently elaborate in their diſquiſitions, and not leſs ingenious in their concluſions. After

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ſtating what earths and accompaniments a plant will grow in, ſuch as the ſiliceous and argillaceous, &c. under all the various circumſtances of texture and incidents to which it may be ſubmitted, he ſays,

"But it will grow better in a rich ſoil. There is therefore in a rich ſoil, ſomething independant of texture, or the retention of water, which contributes to the flouriſhing of plants; and what that nutritive ſomething is, may be deduced from the following obſervations."

"The food of young vegetables is derived from the production of ſugar by germination. The embryon plant in the ſeed or fruit is ſurrounded, with ſaccharine, mucilaginous, and oily materials, which it abſorbs and converts into nutriment: while the embryon buds of deciduous trees, which is another infantine ſtate of vegetables, are ſupplied with ſaccharine and mucilaginous juice, prepared for them at the time of their production, and depoſited in the roots or ſap-wood of their parent tree; for example, in the vine, maple, and birch. This ſaccharine matter is ſoluble and miſcible in the water of the ſurrounding earth, in the ſubſequent ſpring and is forcibly abſorbed by their root veſſels, expanding their naſcent foliage."

"The food of adult plants is derived from the ſpontaneous decompoſition of vegetables and animal bodies, or from air and water alone. The elementary matter called oxygen, combined with heat conſtitutes that part of the atmoſphere, which is perpetually neceſſary to vegetable reſpiration, or that function denominated reſpiration, from its being eſſentially contributive to vegetable life. Oxygen alſo forms a greater part of that water, which compoſes a principal portion of the organization of plants."

"The agency of water, in the proceſs of vegetation has never been doubted, though the manner in which it acts was not diſtinctly known, until within theſe few years paſt. Beſides being the vehicle for diſtributing the nutritious parts throughout the ſtructure of plants, water forms a conſtituent part of them all."

This ſyſtem of the nutrimental economy of plants, though not originating with the Doctor, having been before ſupported and even demonſtrated by the ſuperior acumen of modern philoſophy, is nevertheleſs creditable to him in adopting it. The object of his book is not to eſtabliſh elementary ſyſtems ſo much as to apply the moſt obvious of them to the uſeful purpoſes of practice in rural economy. He proceeds to explain the particular powers and departments of theſe elements and their operations in the vegetable world agreeable to the known laws of nature, and their conſequent reſults under the various circumſtances of ſpecific and appropriate combination.

The Doctor proceeds to obſerve what earth, as the baſis of a *rich ſoil*, is moſt conducive to vegetable nutriment; and determines, for the moſt obvious reaſons, on the calcareous. After ſtating that animal and vegetable ſubſtances when burnt without acceſs of air, leave a conſiderable reſiduum of charcoal or oxyd of carbon; he goes on to prove that calcareous earth is impregnated with this principle, and therefore infers its ſuperiority over other earths for the purpoſes of vegetation.

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" The importance of the carbonic ſubſtance or coal, to the nouriſhment of all vegetables, will be ſtill more evident when we conſider, that it is one of the primaeval principles of our globe; for it is found in carbonic acid gas, of which it conſtitutes above a fourth part; and this gas exiſts in lime-ſtones and other ſubſtances which date from the firſt origin of things."

" In illuſtration of this doctrine, we may obſerve, that Sauſſure found that plants growing in a calcareous ſoil, contain leſs water than thoſe in a granite ſoil, and that charcoal was more abundant in the former than the latter; and that a ſimilar difference takes place with reſpect to calcareous matter in the aſhes of vegetables produced from thoſe ſoils. Hence he infers, that a ſoil has an influence on vegetables, independant of its power to retain water; and that in point of ſolidity, the wood of calcareous countries is preferable to that of granitic countries."

But we cannot help obſerving here, that the texture or organization of the ſoil has conſiderable influence on the growth of vegetables, but more particularly on the herbaceous ſpecies: the comparative delicacy of their ſtructure to the ligneous, renders them more ſuſceptible of every variation whether mechanical or chemical; and therefore it is of conſiderable importance in rural economy to attend to this point. It is well known that bodies ſubmitted to ſolution in chemical ſolvents, conſiderably accelerate or retard their decompoſition, according to their organization, texture and quantity of ſurface expoſed, independant of the degree of chemical affinity exiſting between them: and as the calcareous in ſome ſtates is the moſt ſoluble of all the earths, and from calcination is reduced to the moſt finely diſſeminating powder, it neceſſarily produces an alteration in the mechanical contact of the original ſoil, beſides what is effected by its chemical functions. Reaſoning from analogy we conceive that too much or too little vegetable nutriment may be generated for the organic functions of the plant; either of which is equally unproductive of vegetable health, according to the mechanical ſtate of the ſoil; and certainly as it reſpects the latter where profuſion is effected it is an unneceſſary exhauſtion of its chemical functions. Hence we have frequently heard the farmer, in thoſe parts where the acceſs to lime is eaſy, complain of the failure of his crops; by ſome of the modern experimentaliſts, without attending to the mechanical contact of the ſoil, it is attributed to its being ſaturated with the calcareous principles, while others conceive that the ſoil is made "too light" by the frequent uſe of it. We are induced to think with the latter, and that it principally ariſes from the ſoil being too much divided in its parts; this may be corrected where it is of ſufficient depth by ploughing up a portion of the unwrought ſubſtratum, which from the tenacity of its parts will effect an appropriate organization for the purpoſe to which it is intended to be applied; or where the ſoil is not of ſufficient depth it may be corrected by a ſtiff loam or clay; and where theſe are not to be conveniently procured we know of no other alternative but that of laying it down for paſture which will enable it to recover a proper denſity: but in all,

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or either of theſe remedies, reſpect muſt be had to the climate, and the ſituation of the ſurface, as the degree of heat and moiſture has conſiderable effect on the proceſs of vegetation, and alſo to the nature and ſtructure of the plant which it is intended to receive. We could eaſily ſwell our obſervations on this head, far beyond our appointed limits, in proof of what has been advanced; but it muſt ſuffice to eſtabliſh the principle generally.

The Doctor afterward goes on to define, the minor principles of vegetation, and to ſpeak of thoſe bodies which more partially conſtitute a part of vegetable nutriment; but they have already been noticed by Fordyce, Darwin, and others, as well as by many philoſophers on the Continent.

We ſhall now attend our author through his third Section of Preliminary Conſiderations; which in fact is a treatiſe on the importance of meteorology, in the phiſiology of nature, as applicable to the practical purpoſes of life; on which we think him rather too ſanguine; for though we ſhould highly approve of ſuch an inſtitution as he propoſes, we cannot flatter ourſelves with ſuch extenſive and beneficial reſults as he conceives would ariſe out of it. Coinciding with the views of the ingenious Dr. Woodhouſe in this inſtance, he quotes from him the following obſervations:

"It has always impreſſed me with ſomething bordering on wonder, that during *six and twenty centuries*, wherein the memory and learning of mankind have been exerciſed, there has not been found one Secretary of Nature ſufficiently inſtructed to give us a complete hiſtory of the various meteoric phenomena, with an entire and connected chain of cauſes: and although much (many) of the operations going forward in the atmoſphere, may have ſome links that have eſcaped the moſt inquiſitive eye, and others though ſeen may not be fully underſtood, ſtill we ought not to be diſcouraged. Theſe detached links will one day be united, and form a part of the great chain of natural cauſes, adding ſtill ſtronger proofs of that unity of deſign which pervades the great TEMPLE OF NATURE!—" He is even of opinion, that ſome future Franklin, may do with accumulated facts in meteorology, what Newton did with thoſe collected by Kepler and Galileo, and therewith form a ſyſtem which may teach man to bridle the *winds* themſelves, and render them farther ſubſervient to human uſes."

In ſpeaking of the preciſe nature of the inſtitution already alluded to, the Doctor ſtrongly recommends Ireland from its climate and local ſituation as preferable to any other place for eſtabliſhing it.

"I have elſewhere obſerved, that Ireland is naturally adapted, for an inſtitution of the kind here propoſed. It is placed in a ſituation ſtrikingly central between the old and the new world; its temperature as to heat and cold is remarkably moderate; the higheſt part of its ſurface is not more than 270 feet above the ſea; and its loftieſt mountains are low, compared with the elevation of thoſe, in the regions eaſt and weſt of it. Theſe natural circumſtances are ſo manifeſt and advantageous, that it were a pity that art, which is no more than the handmaid of nature, ſhould not do its duty, and through

through negligence leave incomplete what its miſtreſs had kindly pointed out for the benefit of the ſervant."

"The moſt appropriate name for this foundation ſeems to be, '*Inſtitutes of moral and phyſical Geography*;' "for which ſhould be appointed a profeſſor, whoſe duty it would be to give public lectures, comprizing as much of the ancient character of all countries, as could be aſcertained, together with circumſtances of every known region, as to climate, diſeaſes, cuſtoms, and products. A knowledge, not a bare but a competent knowledge, of theſe ſubjects, in as much as they miniſter to the advance of ſcience, and the culture of the liberal and uſeful arts, is important to the intereſts of any community; and in a tenfold degree is it eſſential to thoſe of the united kingdom of Great Britain and Ireland, which, together with valuable ſciences and arts, fine lands, &c. within itſelf, has poſſeſſions or commerce in every frequented country of the globe."

Although it muſt be admitted that Ireland poſſeſſes ſuperior phyſical advantages to England, for ſuch an inſtitution as is here propoſed, from the equality of its ſurface, and even from the temperature of the climate; yet we are of opinion that the metropolis of an empire, particularly ſuch a one as London, would be better adapted to its general purpoſes; being the central orbit on which the genius and learning of the country move; the point of influx and reflux of foreigners from every part of the earth; the reſidence of the opulent theoriſt, as well as of the laborious practical philoſopher; there would be an extent and facility of communication which Ireland could not propoſe in any ſituation.

The object of the Doctor in his fourth Section of Preliminary Conſiderations, is to enforce the importance of agricultural purſuits in general; but more particularly the neceſſity of our attention to ligneous productions, from the vaſt conſumption of wood in theſe countries for ſhip-building, and other purpoſes. In the commencement of this Section he advances what we think cannot be diſſented from, viz. that

"It is unneceſſary to employ any formal arguments to ſhew what may be readily comprehended, by any one of moderate reflection; namely, that it is at once beneficial and practicable to diminiſh the quantity of imports for manufacture and home conſumption, by introducing or extending the culture of various articles of native produce, which, in theſe iſlands, we are now content to derive from abroad. With this view we ſhould act on the fundamental principle, '*That the labours of the plough fill the ſail, and drive the ſhuttle*;' from which it follows, that agriculture is the baſis on which to found the ſecurity of the ſtate, and the proſperity of the people."

He then proceeds to ſhew the encreaſing exhauſtion of thoſe countries whence we derive our foreign ſupplies, and the immenſe drainage of money that we experience from it.

"At preſent both Great Britain and Ireland ſuffer a conſiderable drain of money to pay for timber which they receive from America, the North Sea, and the Baltic. But theſe reſources for the ſupply of foreign timber begin to be exhauſted, and conſequently the article will not only become

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progreſſively more ſcarce, but the balance of trade will in thoſe countries become proportionably heavier againſt us."

"The eaſtern part of the Anglo-American provinces are, here and there ſo bare of trees, that the inhabitants at any diſtance from the great rivers, already find wood to be an article of heavy expence."

"In Norway and Ruſſia, timber is much leſs eaſily obtained, than it was a hundred years ago; becauſe the foreſts neareſt to the harbours on the ſea coaſts, and the great rivers, have been gradually cut down for the convenience of exportation."

The Doctor afterward proceeds to obſerve what he conceives was the original ſtate of Ireland as to her woods; and ſuppoſes that, in the primitive ages, it was like other European countries covered with foreſts: and therefore very fairly concludes, that the ſoil and climate is congenial to ligneous productions, notwithſtanding its preſent ſcarcity, which he accounts for from ſeveral peculiar cauſes; although it appears that Ireland very early began to experience this ſcarcity, as evinced by the Brehon laws; which were particular and ſtrict in ſome clauſes for promoting its preſervation.

The fifth Section, contains a ſummary hiſtory of the early manners of the Iriſh, particularly as to dreſs; and argues from the ſimilarity of its form, and the names of the different parts of the machinery uſed in the manufacture of their linen, that it has been colonized by powerful bodies of people from Aſia; who introduced it with them, together with the cultivation of the flax plant. Our limits do not admit of an analyſis of this ſubject; but although there may be ſome probability attached to the Doctor's concluſions, from the analogy of many of the names of the different parts of the machinery attached to the manufacture, as well as the ſimilarity of dreſs to the orientals; yet we conceive that the ſoil of Ireland, conſidered in connection with its moiſture, as very congenial to the culture of the flax plant, is no ſmall preſumption that it may be indigenous to that country; and as ſuch might have been very early cultivated, and its produce manufactured by the aboriginal inhabitants, as the acquiſition of ſo uſeful an art muſt have been of the firſt conſequence.

Section the ſixth, contains obſervations on the utility of the co-operation of art and ſcience, in which we moſt heartily acquieſce in all that the Doctor has advanced. We now come to the ſecond grand diviſion of his work, which he commences with a ſynopſis of the weather in Ireland, for the years 1801 and 1802, in tables regularly taken from obſervations on meteorological inſtruments, ſuch as the barometer, thermometer, hygrometer, and rain-gauge; the intention of which is to ſhew the medium of the climate of that country; to which are attached agricultural notices, ſhewing the ſtate of vegetation, &c.

In the fourth Section of this chapter the author has given ſome curſory remarks on the origin and nature of winds; and though he has not advanced any thing new on the ſubject, ſtill it ſhews, with the

the other parts of his book, that he has made conſiderable reſearch into the general laws of nature, as applying to the various and multitudinous phenomena which ſhe exhibits: and as the grand or immediate cauſe of thoſe caſual and regular aerial currents to which the atmoſphere is ſubjected, he obſerves that,

"According to Lord Verulam, improved by Halley, the immediate cauſe of the motions of the atmoſphere; or in other words, of the aerial currents we call winds, are the expanſion of air by heat, and the contraction of it by cold. This may be exemplified by the familiar inſtance of the tendency, which two maſſes of air of different temperatures, and conſequently different denſity, in two contiguous rooms, will ever have to reſtore their equilibrium through any communication between them; the heavier portion moving in the lower part from the colder to the warmer room, while the more rarified or lighter will proceed in a contrary direction along the upper part; an intermediate ſpace between theſe two oppoſite currents being left, where the denſity of the maſſes of air being uniform, they will of courſe remain quieſcent."

"In order to apply the ſame principle to account for various phenomena, which cannot be aſcribed to what are ſtrictly denominated winds, it has been obſerved that this tendency in the air, to reſtore its equilibrium, will produce currents, not only horizontal or inclined, but alſo perpendicular, both aſcending and deſcending, according as the rarefaction or condenſation takes place in different ſtrata of the atmoſphere."

In Chapter III. Section I. on the climate of Ireland, the Doctor takes notice of the popular opinion, reſpecting the change it has undergone; and ſays,

"That the climate of Ireland has ſuffered a conſiderable change, almoſt within the memory of the preſent generation, is not only a popular opinion, but is a doctrine, held by intelligent and philoſophical obſervers. We are told that the winters in this iſland have laid aſide their ancient horrors, and frequently aſſume the mildneſs of ſpring; while ſummer is repreſented as leſs favourable than formerly, leſs genial in promoting vegetation, and leſs vigorous in advancing to maturity the fruits of the earth."

To eſtabliſh which, we think with the Doctor, that no ſatisfactory evidence has been adduced to prove it: its advocates having choſen rather to decide from the uncertain and lax documents of hiſtorians, popular opinion, and probable prejudices, than to account for it from phyſical cauſes, which are the grand arbiters of natural phenomena. Hiſtorians often write under the influence of national habits, and perſonal feelings; and their obſervations, eſpecially on ſuch a ſubject, are to be taken in a comparative rather than in an abſolute ſenſe. As to what the climate was, we beg leave to aſk, whether any documents can be furniſhed to prove its comparative fecundity or ſterility in the preſent to any former period? And as to popular opinion on the ſubject, it is well known that a ſhort ſeries of unuſual temperature, which may be effected by peculiar and caſual planetary influences, is ſufficient to govern the opinion of a generation. We are decidedly with the Doctor in ſentiment, that whatever

ever the climate and ſoil of Ireland has been capable of in remote ages, it is in the preſent; and we are the more confirmed in it, from the equality of the plane of its ſurface, and its comparative ſmall elevation above the level of the ſea; which neceſſarily prevents the caſual removal of the ſoil from floods, &c. which is not the caſe with many other countries.

In the ſubſequent Section the Doctor has entered into a ſhort diſſertation "on the conſtitution of the Atlantic ocean;" which we think both ingenious and circumſtantial: he ſays, that

"Excluſive of the undulation cauſed by the winds, and that ſwell known by the name of the tides, the ſea has a third motion, or continual tendency towards the weſt."

On the cauſe of the latter motion, we rather expected the Doctor would have offered an opinion; but, as he has not, we ſubmit the following as the probable one; namely, the diurnal motion of the earth being from weſt to eaſt, and its velocity to a certain degree operating againſt the gravitation of the waters, may occaſion their receſſion in a contrary direction; and produce the current alluded to. This may be illuſtrated by the familiar inſtance of placing a globule of mercury on a moveable plane, and by putting it in motion in a direct line up to a certain velocity, the globule will move on its ſurface in an oppoſite direction; and it may be farther accounted for on the centrifugal tendency of the planetary ſyſtem, and the general laws of motion. We are altogether of opinion with the Doctor in the following Section, that there is no reaſon to conclude, that the weſterly winds are at preſent more frequent and boiſterous than formerly, unleſs it could be proved that the velocity of the current of the ſea has encreaſed.

In the fourth and fifth Sections, are cited innumerable inſtances of the healthy and thriving ſtate of ligneous vegetation in Ireland, in oppoſition to the too generally received opinion of the incapacity of the climate for ſuch productions; together with ſome ingenious obſervations on their management.

The ſixth Section contains an account of the climate of Scotland, Norway, Sweden, Ruſſia, and Switzerland; together with the growth of trees in theſe countries: the object of which is to infer from their comparative ſterility to Ireland, that the latter is conſequently more genial to vegetation, whether of the ligneous or of the herbaceous ſpecies.

"Trees, it is well known, grow and arrive at a great ſize in regions infinitely colder than the moſt elevated and expoſed diſtricts in Ireland; for example, in the bleak Highlands of Scotland, &c."

The Doctor's "Addreſs to the Friends and Inhabitants of Ireland," is rather an exhortatory diſcourſe to the important purſuit of planting, deducing the general capability of the country for foſtering it. It alſo contains ſome very ingenious remarks on the friendly influence

of mountains on atmoſpheric temperature; and as the moſt appropriate to our limits, we ſhall quote the following:

"Loſty mountains, eſpecially if their horizontal ſurface be not very extenſive, do not warm the atmoſphere in any conſiderable meaſure; yet that part of it which is in contact even with the loftieſt mountains, is warmer at leaſt in winter, than air of the ſame height over plains. The reaſon of this is, that ſuch immenſe maſſes of earth and ſtones, generally contain more heat than mere air; and the air in contact with them, being on that account ſpecifically lighter than the more diſtant air, this latter air of courſe moves towards the mountains, or the general current of the atmoſphere flows to them with greater velocity; whence, clouds ſeem to be attracted by them, and the winds are more commonly violent on high mountains than on plains."

"The air thus accumulated on the ſides of the mountains, is at length forced over their ſummits; but in aſcending to a greater height than that at which it was impregnated with vapour, it is cooled, and conſequently depoſits this vapour, which hereby forms miſts on the ſides of the mountain; and when the quantity of condenſed vapour is copious, it warms the air to a conſiderable degree. Hence it is apparent that mountains, in as much as temperature is concerned, are not in their nature hoſtile to vegetable life, when taken in general; and in particular with relation to the mountains of Ireland, whoſe tops are not chilled by durable ſnows, we may infer that the temperature of the air on them cannot be unfavourable to the growth of plants, whether of the ligneous or herbaceous kinds."

The Doctor proceeds to advance a vartety of arguments in favour of planting, the grand object of his book: ſuch as the generation of ſoil from the deciduous foliage of the woods; the extraordinary expence of building from a ſcarcity of timber; and the conſequent check to induſtry, that ariſes from it; together with many others, which have a more private and individual relation.

Chapter IV. Sections firſt, ſecond, third, fourth, and fifth, contain obſervations on the economy of planting in general, fences and ſhelter; ſoil, ſituation, ſeminary, and nurſery; the various methods of planting, pruning, thinning, and felling: on which the author makes many uſeful and important remarks, proper to be obſerved in ſuch purſuits; but for all of which we refer our readers to the peruſal of the book itſelf.

In the fifth and laſt chapter "on the ſtructure, utility, cultivation and diſeaſe of the flax plant," the Doctor has fully gone into every important particular relative to this very valuable vegetable: its ſtructure is minutely deſcribed, together with the moſt genial ſoil for its production, and the manner of cultivating it, as recommended by the beſt authorities. He has alſo deſcribed the preparatory proceſſes for the loom, as well as the ſubſequent on finiſhing; and laſt of all he has conſiderably enlarged on the diſeaſe to which it is ſubject, called "firing, or firing in the foot;" and offers ſome very ingenious ideas as to the probable cauſe, and the beſt means of preventing it. The Doctor, with great propriety, very urgently recommends the

domeſtic

domeſtic culture of flax ſeed, to prevent the neceſſity of its importation; and very ably combats the ſeveral arguments that are brought againſt it, by facts, as well as ſpeculation. His principal obſervations on this head are founded on the importance of the linen manufacture; its dependence on foreign countries from the importation of the ſeed; and the immenſe annual drainage of money occaſioned by it. On its importance he cites the very reſpectable authority of Mr. Preſton.

"In whatever point of view we conſider Ireland," ſays this gentleman, "it will appear that nature, her habits of induſtry, her particular circumſtances, her political relations, all concur in pointing out the linen manufacture as the prime object of her exertions."

"The primum, therefore, of a manufacture ſo important to a nation, demands the moſt ſerious and unwearied attention, to put it on a productive and ſecure footing. The firſt point deſerving particular attention is the domeſtic culture of flax ſeed."

"The annual import of this article into Ireland is eſtimated at forty-five thouſand hogſheads; thirty-five thouſand from America, and ten thouſand from Holland, Riga, and Memel. Taking the average price at 5l. a hogſhead, which is the loweſt admiſſible calculation, the importation of flax-ſeed will coſt the nation annually the ſum of 225,000l. ſterling. But were the calculation to be made from an experienced maximum and minimum, the coſt would be 100,000l. more. For, in the year 1803, flax ſeed ſold in Derry at the enormous price of 12 guineas a hogſhead, and rating the minimum at three guineas, the medium of the ten terms would be ſeven, which would produce a ſum of 315,000 guineas. If to this we add the annual loſs by the carriage of money, as well as of people from Ireland to America, in thoſe veſſels that bring over the flax ſeed, which is chiefly done in American bottoms, the balance of trade, together with Marine education, will be found greatly againſt us in this branch, and therefore calls loudly and imperiouſly for the intervention of the ſtate. It is true a late ſtatute apparently reſtrains the paſſenger trade; but the reſtrictions will be evaded, and the balance in each at leaſt will continue againſt us, becauſe a wealthy deſcription of yeomanry ſtill will emigrate, until a more effectual bar be put in the way. To the progreſs of this national diſadvantage, perhaps no more powerful obſtacle could be oppoſed than to cultivate at home our ſowing flax-ſeed."

We have peruſed this book with appropriate attention; and conclude our remarks by ſaying, that whether we conſider the general object of it in a national point of view, or as relating to thoſe individuals who are more immediately intereſted in its topics, it is of conſiderable importance, and worthy of ſerious ſtudy: and although its phiſiological contents may have been furniſhed in great part to the author's hand by other naturaliſts, yet he diſcovers a deep and general reſearch into the laws of nature; together with conſiderable generalizing powers of mind, as well as induſtry and ingenuity in the collection and arrangement of his practical obſervations. The language, with ſome exceptions, is elegant without verboſity, and terſe with a ſuitable degree of ornament. In fine, whether we conſider the work in a philoſophical, practical, or moral point of view, as

the effort of an individual to improve the condition of his country, we are not backward to acknowledge, that it is equally creditable to the head and to the heart of the author.

Barrow's *Travels in China.*

(Continued from p. 346, Vol. XIX.)

MR. BARROW's fourth chapter contains ſome juſt remarks on the importance of the female character, in giving a tone to the manners of a country; and on the accurate notions of the degree of civilization in any nation to be deduced from the ſtate and condition of its women. Taking this for a fair criterion, China muſt be ranked low indeed on the ſcale of civilized countries.

"The Chineſe, if poſſible, have impoſed on their women a greater degree of humility and reſtraint than the Greeks of old, or the Europeans in the dark ages. Not ſatisfied with the phyſical deprivation of the uſe of their limbs, they have contrived, in order to keep them the more confined, to make it a moral crime for a woman to be ſeen abroad. If they ſhould have occaſion to viſit a friend or relation, they muſt be carried in a cloſe ſedan chair: to walk would be the height of vulgarity. Even the country ladies, who may not poſſeſs the luxury of a chair, rather than walk, ſuffer themſelves to be ſometimes rolled about in a ſort of covered wheelbarrow. The wives and daughters, however, of the lower claſs are neither confined to the houſe, nor exempt from hard and ſlaviſh labour, many being obliged to work with an infant upon their back, while the huſband, in all probability, is gaming, or otherwiſe idling away his time. I have frequently ſeen women aſſiſting to drag a ſort of light plough, and the harrow. Nieuwhoff, in one of his prints, taken from drawings ſuppoſed to be made in China, yokes, if I miſtake not, a woman to the ſame plough with an aſs. Should this be the fact, the Chineſe are not ſingular, if we may credit the Natural Hiſtorian of Antiquity*, who obſerves, that to open the fertile fields of *Byzacium* in Africa, it was neceſſary to wait until the rains had ſoaked in the grounds; "after which a little weakly "aſs, and an old woman, attached to the ſame yoke, were ſufficient to "drag the plough through the ſoil," *poſt imbres vili aſello, et a parte altera jugi anu vomerem trahenta vidimus ſcindi.*"

"In the province of *Kiang-ſee* nothing is more common than to ſee a woman drawing a kind of light plough, with a ſingle handle, through ground that has previouſly been prepared. The eaſier taſk of directing the machine is left to the huſband, who, holding the plough with one hand, at the ſame time with the other caſts the ſeeds into the drills.

"The advantages which thoſe women poſſeſs in a higher ſphere of life, if any, are not much to be envied. Even at home, in her own family, a woman muſt neither eat at the ſame table, nor ſit in the ſame room with her huſband. And the male children, at the age of nine or ten, are entirely ſeparated from their ſiſters. Thus the feelings of affection, not the inſtinctive products of nature, but the offſpring of frequent intercourſe and of a mutual communication of their little wants and pleaſures, are nipped in the very bud of dawning ſentiment. A cold and ceremonious conduct muſt be obſerved on all occaſions between the members of the ſame family.

* Plin. lib. xvi. Cap. 21.

There

There is no common focus to attract and concentrate the love and reſpect of children for their parents. Each lives retired and apart from the other. The little incidents and adventures of the day, which furniſh the converſation among children of many a long winter's evening, by a comfortable fire-ſide, in our own country, are in China buried in ſilence. Boys, it is true, ſometimes mix together in ſchools; but the ſtiff and ceremonious behaviour, which conſtitutes no inconſiderable part of their education, throws a reſtraint on all the little playful actions incident to their time of life, and completely ſubdues all ſpirit of activity and enterprize. A Chineſe youth of the higher claſs is inanimate, formal, and inactive, conſtantly endeavouring to aſſume the gravity of years.

"To beguile the many tedious and heavy hours, that muſt unavoidably occur to the ſecluded females totally unqualified for mental purſuits, the tobacco-pipe is the uſual expedient. Every female, from the age of eight or nine years, wears, as an appendage to her dreſs, a ſmall ſilken purſe or pocket to hold tobacco and a pipe, with the uſe of which many of them are not unacquainted at this tender age. Some, indeed, are conſtantly employed in working embroidery on ſilks, or in painting birds, inſects, and flowers on thin gauze. In the ladies' apartments of the great houſe in which we lived at Pekin, we obſerved ſome very beautiful ſpecimens of both kinds in the pannels of the partitions; and I brought home a few articles which I underſtand have been much admired: but the women, who employ their time in this manner, are generally the wives and daughters of tradeſmen and artificers, who are uſually the weavers both of cotton and ſilks. I remember aſking one of the great officers of the court, who wore a ſilken veſt beautifully embroidered, if it was the work of his lady; but the ſuppoſition that his wife ſhould condeſcend to uſe her needle ſeemed to give him offence."

Wretched, indeed, is the ſtate of theſe women, who, even in the moſt eſſential ingredient of happineſs, have no choice of their own. For a Chineſe woman never ſees the man who is to be her partner for life until the day of her marriage, ſhe being literally *ſold* to her huſband by her parents. Of courſe he who bids higheſt is ſure to have her. Parental authority, indeed, is carried to ſuch an exceſs in China, that a father has unlimited authority over his ſon, and can even ſell him as a ſlave for any length of time. Polygamy is allowed in this country; but, from the great expence of living, is chiefly limited to the opulent. Women are debarred the pleaſures of ſocial intercourſe; and the men are addicted to the moſt brutal and unnatural propenſities. In ſhort, the moral character of the Chineſe is rated very low indeed.

Theſe people though fond of feaſting, are ſtrangers to conviviality; and they have a ſingular mode of ſhewing their hoſpitality to their gueſts. If any perſon invited is prevented from attending, the portion of the dinner meant for his uſe is ſent in proceſſion to his own houſe! and it is very cuſtomary to ſend after each gueſt the remains of his dinner.

By a barbarous law, for which it is impoſſible to account on any principle of juſtice or policy, and which is productive of dreadful effects; if a wounded man be taken under the protection of any hu-

mane perſon for the purpoſe of recovery, ſuch perſon, in the event of his death, is liable to be tried for murder, and to be actually puniſhed with death, unleſs he can prove how the wound was made, or that the party ſurvived it forty days. In conſequence of this law, numbers of perſons who meet with accidents, are left to periſh for want of aſſiſtance!

Our author confirms the account of preceding travellers reſpecting the horrible practice of infanticide in China, which, though tolerated, is not, as has been aſſerted, ſanctioned by the law. The ſilence of the law on a ſubject ſo well calculated to make it ſpeak with rigour and effect, Mr. Barrow aſcribes to the ſame cauſe which induced the great Athenian legiſlator to provide no puniſhment for parricide. An unwillingneſs to admit the poſſibility of a crime ſo contrary to nature. But when fact is daily oppoſed to ſuppoſition, and thouſands of infants are thus inhumanly deſtroyed every year, it is high time for the interpoſition of the law to puniſh, if not to ſuppreſs it. The number of children that annually periſh by this means in the whole empire of China, is ſuppoſed to be about 18,000, of which one half are deſtroyed in the capital. This unnatural cuſtom is aſcribed to the frequent occurrence of famine, and the general prevalence of extreme poverty. But our author thinks, that the vaſt expence of funerals in China, may induce parents to lay their ſtill-born children, or infants who die a natural death, in the ſtreets, knowing that they will be taken up by the police, whoſe carts make the circuit of the city at an early hour every morning for that purpoſe, and that, if this be really the caſe, the number of infanticides in Pekin may, by a moderate computation, be reduced more than one half.

Though the Chineſe are repreſented to be the moſt timid eople on the face of the earth, yet ſuicide is very common among them. "The government, indeed, ſhould ſeem to hold out an encouragement to ſuicide, by a very common practice of mitigating the ſentence of death, in allowing the criminal to be his own executioner. The late viceroy of Canton, about two years ago, put an end to his life by ſwallowing his ſtone ſnuff-bottle, which ſtuck in the œſophagus, and he died in excruciating agonies."

Of the *amuſements* of the Chineſe we have a detailed account: they appear to be moſt puerile and contemptible, with the ſingle exception of their fireworks, in which they certainly excel. The following is a deſcription of ſome that were exhibited before the Emperor, at the Court of Gehol, in Tartary, extracted from Lord Macartney's Journal.

"Laſt of all were the fireworks which, in ſome particulars, exceeded any thing of the kind I had ever ſeen. In grandeur, magnificence, and variety, they were, I own, inferior to the Chineſe fireworks we had ſeen at Batavia, but infinitely ſuperior in point of novelty, neatneſs, and ingenuity of contrivance. One piece of machinery I greatly admired; a green cheſt of five feet ſquare was hoiſted up by a pulley to the height of fifty or ſixty feet from the ground; the bottom was ſo conſtructed as then ſuddenly to fall out, and make way for twenty or thirty ſtrings of lanterns incloſed in the box to de-

ſcend

ſcend from it, unfolding themſelves from one another by degrees, ſo as at laſt to form a collection of at leaſt 500, each having a light of a beautifully coloured flame burning brightly within it. This devolution and developement of lanterns (which appeared to me to be compoſed of gauze and paper) were ſeveral times repeated, and every time exhibited a difference of colour and figure. On each ſide was a correſpondence of ſmaller boxes, which opened in like manner as the others, and let down an immenſe network of fire, with diviſions and compartments of various forms and dimenſions, round and ſquare, hexagons, octagons and lozenges, which ſhone like the brighteſt burniſhed copper, and flaſhed like priſmatic lightning, with every impulſe of the wind. The diverſity of colours, indeed, with which the Chineſe have the ſecret of cloathing fire, ſeems one of the chief merits of their pyrotechny. The whole concluded with a volcano, or general exploſion and diſcharge of ſuns and ſtars, ſquibs, bouncers, crackers, rockets, and grenadoes, which involved the gardens for above an hour after in a cloud of intolerable ſmoke."

Of this ſpecies of exhibition, which muſt produce a wonderful effect, we have no knowledge in Europe, at leaſt as far as we know.

The ſixth chapter contains an elaborate diſquiſition on the language and ſituation of China, with the preſent ſtate of the arts and ſciences in that country, in which the author expoſes ſome abſurdities of Doctor Hager. This chapter is curious, but will not admit of abridgment. From the ſucceeding chapter on the government and laws, we ſhall make ſome extracts. Mr. Barrow informs us, that the hiſtorical records of this immenſe empire are by no means deficient. "For two centuries at leaſt before the Chriſtian æra, down to the preſent time, the tranſactions of each reign are amply detailed without any interruption; they have even preſerved collections of copper coins, forming a regular ſeries of the different Emperors that have filled the throne of China for the laſt two thouſand years. Such a collection, though not quite complete, Sir George Staunton brought with him to England."

Such records few countries can boaſt. Of the conſtitution we have the following account:

"The power of the ſovereign is abſolute; but the patriarchal ſyſtem, making it a point of indiſpenſible duty for a ſon to bring offerings to the ſpirit of his deceaſed parent in the moſt public manner, operates as ſome check upon the exerciſe of this power. By this civil inſtitution, the duties of which are obſerved with more than a religious ſtrictneſs, he is conſtantly put in mind that the memory of his private conduct, as well as of his public acts, will long ſurvive his natural life; that his name will, at certain times in every year, be pronounced with a kind of ſacred and reverential awe, from one extremity of the extenſive empire to the other, provided he may have filled his ſtation to the ſatisfaction of his ſubjects; and that, on the contrary, public execrations will reſcue from oblivion any arbitrary acts of injuſtice and oppreſſion, of which he may have been guilty. It may alſo operate as a motive for being nice and circumſpect in the nomination of a ſucceſſor, which the law has left entirely to his choice.

"The conſideration, however, of poſthumous fame, would operate only

as a ſlender reſtraint on the caprices of a tyrant, as the hiſtory of this, as well as other countries, furniſhes abundant examples. It has, therefore, been thought neceſſary to add another, and perhaps a more effectual check, to curb any diſpoſition to licentiouſneſs or tyranny that might ariſe in the breaſt of the monarch. This is the appointment of the cenſorate, an office filled by two perſons, who have the power of remonſtrating freely againſt any illegal or unconſtitutional act about to be committed, or ſanctioned by the Emperor. And although it may well be ſuppoſed, that theſe men are extremely cautious in the exerciſe of the power delegated to them, by virtue of their office, and in the diſcharge of this diſagreeable part of their duty, yet they have another taſk to perform, on which their own poſthumous fame is not leſs involved than that of their maſter, and in the execution of which they run leſs riſk of giving offence. They are the hiſtoriographers of the empire; or, more correctly ſpeaking, the biographers of the Emperor. Their employment, in this capacity, conſiſts chiefly in collecting the ſentiments of the monarch, in recording his ſpeeches and memorable ſayings, and in noting down the moſt prominent of his private actions, and the remarkable occurrences of his reign. Theſe records are lodged in a large cheſt, which is kept in that part of the palace where the tribunals of government are held, and which is ſuppoſed not to be opened until the deceaſe of the Emperor; and, if any thing material to the injury of his character and reputation is found to be recorded, the publication of it is delayed, out of delicacy to his family, till two or three generations have paſſed away, and ſometimes till the expiration of the dynaſty; by this indulgence they pretend, that a more faithful relation is likely to be obtained, in which neither fear nor flattery could have operated to diſguiſe the truth.

"An inſtitution, ſo remarkable and ſingular in its kind in an arbitrary government, could not fail to carry with it a very powerful influence upon the deciſions of the monarch, and to make him ſolicitous to act, on all occaſions, in ſuch a manner as would be moſt likely to ſecure a good name, and to tranſmit his character unſullied and ſacred to poſterity. The records of their hiſtory are ſaid to mention a ſtory of an Emperor, of the dynaſty or family of *Tang*, who, from a conſciouſneſs of having, in ſeveral inſtances, tranſgreſſed the bounds of his authority, was determined to take a peep into the hiſtorical cheſt, where he knew he ſhould find all his actions recorded. Having made uſe of a variety of arguments, in order to convince the two cenſors that there could be nothing improper in the ſtep he was about to take, as, among other things, he aſſured them, he was actuated with the deſire only of being made acquainted with his greateſt faults, as the firſt ſtep to amendment, one of theſe gentlemen is ſaid to have anſwered him very nobly to this effect; 'It is true your Majeſty has committed a number of errors, and it has been the painful duty of our employment to take notice of them; a duty,' continued he, 'which further obliges us to inform poſterity of the converſation which your Majeſty has this day very improperly held with us."

It would be happy for ſovereigns, and for ſubjects too, if every monarch had ſo honeſt a councillor. In the formation of their criminal code, the Chineſe legiſlators have diſplayed equal mildneſs and wiſdom; as well in fixing the proportion of puniſhment to crimes, as in the clear definition of crimes themſelves. The Emperor is the fountain of mercy; and no ſentence of death can be legally executed without

out his previous order. In a note Mr. Barrow gives the report of a criminal proceſs, which will convey to our readers a much clearer idea of the forms of proceeding in criminal caſes than could be derived from any deſcriptions or obſervations of our own, we ſhall therefore extract it.

"The following law caſe, which is literally tranſlated from a volume of reports of trials, publiſhed in the preſent reign of *Kia-King*, and with which I have been favoured by a friend (who was himſelf the tranſlator), will ſerve to ſhew the mode of proceeding in criminal matters of the provincial courts of judicature. The circumſtances of the tranſaction appear to have been enquired into fairly and impartially, and no pains ſpared to aſcertain the exact degree of criminality. Being given to me about the time when the trial took place of Smith, for the murder of the ſuppoſed *Hammersmith Ghost*, I was forcibly ſtruck with the remarkable coincidence of the two caſes, and with the almoſt identical defence ſet up by the Chineſe and the Engliſh priſoners, and on that account it excited more intereſt than perhaps it might otherwiſe be conſidered to be entitled to.

"*Tranſlation of an Extract from a Collection of Chineſe Law Reports, being the Trial, Appeal, and Sentence upon an Indictment for Homicide by Gun-firing.*

"At a criminal court held in the province of Fo-kien, upon an indictment for ſhooting, and mortally wounding a relation; ſetting forth, that *She-fo-pao*, native of the city of *Fo-gnang-sien*, did fire a gun, and by miſchance, wound *Vang-yung-man*, ſo that he died thereof.

"The caſe was originally reported, as follows, by *Vu-se-Kung*, ſub-viceroy of the province of Fo-kien:

"The accuſed *She-fo-pao*, and the deceaſed *Vang-yung-man*, were of different families, but connected by marriage, were well known to each other, and there had always been a good underſtanding between them.

"In the courſe of the firſt moon, of the 25th year of *Kien-long*, *She-fo-pao* cultivated a farm on the brow of a hill belonging to *Chin-se-kien*, and which lay in the vicinity of certain lands cultivated by *Vang-yung-man* and *Vang-ky-hao*, inaſmuch as that the fields of *Vang-yung-man* lay on the left of thoſe of *She-fo-pao*, which were in the center, and thoſe of *Vang-ky-hao* on the right ſide of the declivity of the hill. It occurred, that on the 7th day of the 9th moon of the ſame year, *She-fo-pao* obſerving the corn in his fields to be nearly ripe, was apprehenſive that thieves might find an opportunity of ſtealing the grain; and being aware, at the ſame time, of the danger which exiſted on thoſe hills from wolves and tygers, armed himſelf with a muſquet, and went that night alone to the ſpot, in order to watch the corn, and ſeated himſelf in a convenient place on the ſide of the hill. It happened that *Vang-ky-hao* went that day to the houſe of *Vang-yung-man*, in order that they might go together to keep watch over the corn in their reſpective fields. However *Vang-yung-tong*, the elder brother of *Vang-yung-man*, conceiving it to be yet early, detained them to drink tea, and ſmoke tobacco until the ſecond watch * of the night, when they parted from him, and proceeded on their expedition, provided with large ſticks for defence.

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* "Each watch is two hours, and the ſecond watch begins at eleven o'clock."

Vang-

"*Vang-ky-hao* having occaſion to ſtop for a ſhort time upon the road, the other *Vang-yung-man* went on before, until he reached the boundary of the fields watched by *She-fo-pao*.

"*She-fo-pao*, on hearing a ruſtling noiſe among the corn, and perceiving the ſhadow of a perſon through the obſcurity of the night, immediately hailed him, but the wind blowing very freſh, he did not hear any reply. *She-fo-pao* then took alarm, on the ſuſpicion that the ſound proceeded from thieves, or elſe from wild beaſts, and lighting the match-lock, which he held in his hand, fired it off, in order to repel the invaders whoever they might be.

"*Vang-yung-man* was wounded by the ſhot in the head, cheeks, neck, and ſhoulder, and inſtantly fell to the ground. *Vang-ky-hao* hearing the exploſion, haſtened forward, and called aloud to enquire who had fired the gun. The other heard the voice, and going to the place from whence it proceeded, then learned whom he had wounded by the miſchance. The wounds of *Vang-yung-man* being mortal, he expired after a very ſhort interval of time had elapſed.

"*She-fo-pao*, being repeatedly examined by the magiſtrate, acknowledged the fact without reſerve; and, upon the ſtricteſt inveſtigation and enquiry being entered upon, depoſed, That it was really during the obſcurity of the night that he had aſcended the hill, in order to watch the corn, and on hearing a noiſe to proceed from a quarter of the field that was extremely dark, and in which the ſhadow of ſome perſon was diſcernable, he had called out, but received no anſwer:—That the ſuſpicion then aroſe in his mind, that they were either thieves or wild beaſts, and alarmed him for the ſecurity of his perſon, being then entirelg alone; he therefore fired the gun to repel the danger, and wounded *Vang-yung-man* by miſchance, ſo that he afterwards died.

"That he, the deponent, was not actuated by any other motive or intention on this occaſion, nor deſirous of cauſing the death of an individual. The relations of the deceaſed being then examined, gave a correſponding evidence, and raiſed no doubts in other reſpects to the truth of the above depoſition. In conſideration, therefore, hereof it appears that, although *She-fo-pao* is guilty of homicide by gun firing, yet, ſince he was upon the watch over the fields, in the darkneſs of the night, and perceived the ſhadow of a man, whom he hailed, and from whom he received no anſwer, and had in conſequence apprehended the approach of thieves or wild beaſts, to prevent which, he fired the gun that occaſioned the wounds whereof the man is now dead—It follows, that there did not exiſt any premeditated intention of murder.—The act of which *She-fo-pao* ſtands convicted may be, therefore, ranked under the article of homicide committed in an affray, and the ſentence accordingly is, to be ſtrangled upon the next enſuing general execution or gaol delivery.

"The above report being tranſmitted to the ſupreme criminal tribunal at Pekin,—They rejoin,

"That, on inveſtigation of the laws we find it ordained, that homicide by gun-firing ſhall receive a ſentence conformable to the law againſt intentional murder; and that the law againſt intentional murder gives a ſentence of decapitation on the next enſuing public execution, or gaol delivery. It is likewiſe found to be ordained by law, that whoever ſhall unwarily draw a bow, and ſhoot an arrow towards fields or tenements, ſo that any perſon unperceived therein ſhall be wounded, and die therefrom, the offender ſhall

receive

receive one hundred blows with the bamboo, and be baniſhed to the diſtance of three thouſand lys (near a thouſand miles).

"In the caſe now before us, *She-fo-pao*, being armed with a muſquet, goes to watch the corn, hears a noiſe in the fields, and calls aloud, but receiving no anſwer, ſuſpects it to proceed from thieves or wild beaſts, and fires the gun, by which *Vang-yung-man* was wounded, and is now dead. But in the depoſition given in by the defendant, the declaration that he ſaw the ſhadow of ſome perſon does not accord with the ſuſpicion afterwards expreſſed, that the noiſe aroſe from wild beaſts. If, in truth, he diſtinguiſhed traces of a man, at the time of his calling out, notwithſtanding that the violence of the wind prevented his hearing the reply, *She-fo-pao* had ocular proof of the reality of the perſon from the ſhadow he had ſeen. Continuing our inveſtigation, we have further to notice, that when *She-fo-pao* took his ſtation in order to guard the middle ground, *Vang-yung-man* was engaged in watching his fields in a ſimilar manner, and would have occaſion to go near the limits of the middle ground in his way to his own farm, and which could not be far removed from the path leading to the middle ground; on which account it behoved *She-fo-pao* to hail the perſon repeatedly, previous to the firing of the gun, whoſe effect would be inſtantaneous, and occaſion the death of the unknown perſon from whom the ſound proceeded.

"*She-fo-pao* not having repeatedly hailed the perſon from whom the noiſe had ariſen to diſturb him, and proceeding to the laſt extremity upon the firſt impulſe or alarm, are grounds for ſuſpecting that there exiſts a fallacy and diſguiſe in the teſtimony given in this affair, in which caſe, a ſentence conformable to the law againſt homicide, committed in an affray, would afford a puniſhment unequal and inadequate to the poſſible aggravation of the offence.

"On the other hand, it would appear, in confirmation of his ſtatement, that theſe fields were, according to the cuſtom of the neighbouring villages, underſtood to be guarded at that time in the manner aforeſaid, and that circumſtance proving true, the accident that followed might ſtill be conſidered ſolely as the effect of apprehenſion of wild beaſts by night, inducing the accuſed to fire towards fields or tenements, ſo as to wound a man mortally by the miſchance.

"Should a ſtrict examination admit of this interpretation of the offence, the ſentence may be awarded according to the law, immediately appplicable to the ſubject, and not in conformity with the law againſt homicide committed in an affray. As the life or death of the offender reſts on the preference to be ſhewn towards either of thoſe expoſitions of the caſe, it is reſolved to hold any immediate deciſion as premature, and we iſſue our directions to the ſaid ſub-viceroy to reviſe the prior deciſion; and, with the aſſiſtance of a renewed inveſtigation, finally to determine and report to us the ſentence which he may conceive moſt agreeable to the ſpirit of our laws.

"After a ſecond inveſtigation, and conſideration of the affair, the ſub-viceroy ſent in the following report to the ſupreme tribunal: Purſuant to the order for reviſal iſſued by the ſupreme criminal tribunal, *She-fo-pao* has been again examined at the bar, and depoſes, That on hearing a noiſe in the corn fields, he conceived it to proceed from thieves, and called out in conſequence, but, receiving no anſwer, and finding the noiſe gradually to approach him, he then ſuſpected it to have ariſen from a wolf or tyger; and, in the alarm thus excited for his perſonal ſafety, had fired the gun, by which *Vang-yung-man* had been mortally wounded; that, ſince the event hap-

happened in the ſecond watch of the night, after the moon had ſet, and while clouds obſcured the faint light of the ſtars, it was really a moment of impenetrable darkneſs; and that it was only at the diſtance of a few paces that he diſtinguiſhed the approach of the ſound that had alarmed him, but, in fact, had never ſeen any ſhadow or traces whatſoever; that had he perceived any traces or ſhadow of that deſcription, he would not have ceaſed to call out, though he had failed to have received an anſwer the firſt time, nor would he have the temerity to fire the gun, and render himſelf guilty of murder.

"That, on the preceding examination, the ſeverity and rigour of the enquiry regarding the grounds upon which he ſuſpected the approach of thieves, ſo as to induce him to fire, had overcome him with fear, being a countryman unuſed to ſimilar proceedings, and produced the apparent incongruity in his depoſition, but that the true meaning and intent was, to expreſs his abſolute uncertainty whether the alarm aroſe from thieves or wild beaſts, and nothing farther; and that from ſuch depoſition he had never intentionally ſwerved in the courſe of the inveſtigation.

"According, therefore, to the amendment ſuggeſted by the ſupreme tribunal, it appears indeed, that when the noiſe was firſt perceived in the fields, *She-fo-pao* had called out, and on being prevented by the wind from hearing a reply, had taken alarm as aforeſaid.

"And whereas it was likewiſe depoſed by *She-fo-pao*, that the grain being ripe at that ſeaſon, the ſtems were exceeding high and ſtrong, ſo as to render it difficult to walk amongſt them, it ſeems that *Vang-yung-man*, in walking through the corn, had produced a ruſtling noiſe very audible to *She-fo-pao*, who was ſitting on the declivity of the hill, and in a direction in which the wind favoured the progreſs of the ſound; but when the latter called out, the wind, on the contrary, prevented him from being heard, and conſequently from receiving an anſwer; this miſchance, therefore, gave riſe to his ſuſpicion of the approach of wild beaſts, which appears to have been the ſole and undiſguiſed motive for firing the gun.

"This ſtatement of facts being narrowly inveſtigated, in compliance with the ſupreme tribunal's order for reviſal, may be confided in as accurate, and worthy of credit; the reſult, therefore, is, that the offender, during the darkneſs of the night, and under the apprehenſion of the approach of a wolf or a tyger, had fired a muſquet in a ſpot frequented by men, and had mortally wounded a man by the miſchance, which correſponds with the law ſuggeſted in the order for reviſal iſſued by the ſupreme tribunal; namely, that law againſt an offender who ſhould unwarily draw a bow and ſhoot an arrow towards fields or tenements, ſo that any perſon unperceived therein ſhould be wounded and die therefrom.

"The prior deciſion, conformably to the law againſt homicide committed in an affray, ſubſequent inveſtigation does not confirm; and *She-fo-pao* is, therefore, only puniſhable with baniſhment.

"This ſecond report being received by the ſupreme criminal tribunal, they declare, that,

"The ſentence having been altered on a reviſion by the ſub-viceroy, and rendered conformable to the law, which ordains that, whoever ſhall unwarily draw a bow and ſhoot an arrow towards fields or tenements, ſo that any perſon unperceived therein may be wounded, and die therefrom, the offender ſhall receive a hundred blows with the bamboo, and ſuffer baniſhment to the diſtance of 3000 lys,

"We

"We confirm the ſentence of a hundred blows of the bamboo, and baniſhment to the diſtance of 3000 lys; and further preſcribe, that ten ounces of ſilver (3l. 6s. 8d.) ſhall be paid by the offender to the relations of the deceaſed for the expences of burial.

"The ſentence, being thus pronounced on the 19th day of the 5th moon, of the 27th year of *Kien-Long*, received the Imperial ſanction on the 21ſt day of the ſame moon, in the following words: Purſuant to ſentence be this obeyed.

"KHIN-TSE."

(To be continued.)

DIVINITY.

An Original Eſſay on the Immateriality and Immortality of the Human Soul, founded ſolely on Phyſical and Rational Principles. By S. Drew. Second edition. Pp. 630. Hurſt. 1803.

IN our Review * of the firſt edition of the Eſſay before us, we expreſſed our approbation of it, as the production of a mind untutored by education, in very ſtrong terms: our critique was not conceived with cautious timidity, reſerved and diffident as we are on many occaſions. We boldly declared our opinion, without waiting for the ſanction of the public voice. And, where the characters of merit are ſo deciſively deep; to waver in ſuſpenſe, to heſitate in pronouncing judgment, would betray a literary imbecillity ill ſuited to our profeſſion. That Mr. Drew's Eſſay ſhould have come to a ſecond edition in the courſe of a few months, muſt ſurely furniſh a preſumption of its excellence, and we felicitate ourſelves, as the heralds of the world's applauſe.

In the preſent edition, the work has undergone a conſiderable alteration. It is now divided into *parts* and *chapters*: and theſe chapters are ſubdivided into *ſections*. The various arguments, arranged under proper heads, are now placed in a more conſpicuous light. Some new arguments, alſo, are occaſionally interſperſed through the different ſections, and ſo interwoven with the whole, as to become additional or explanatory, as circumſtances ſeemed to require. Two ſources of argument are now ventured on, which were untouched in the former edition, and two entire ſections are added, which are founded entirely on arguments drawn from the *omnipotence* and *omnipreſence* of God. Theſe new ſections, together with thoſe additional arguments which are occaſionally interſperſed through the work, form an addition of about forty pages: and we can ſay, without heſitation, that they add more to the argumentative part of the book, than to the number of its leaves.

In apology for his defects, the author ſtates with much ingenuouſneſs, that "the claims of an infant family, obliging him to attend on the common avocations of life, rendered the work, during the whole progreſs of its compoſition, the produce of his leiſure hours, and that it was, therefore, written under different impreſſions."

In another part of the preface, he ſays, "Though almoſt unknown in the

* See Review for Jan. 1803. p. 11.

departments

departments of literature, and destitute of those acquirements which might justify the public expectation, the work has come forward under the sanction of the most respectable list of subscribers that Cornwall on any similar occasion has, perhaps, ever afforded." "It is to those subscribers (he adds) whose names fill the original list, that I feel myself primarily indebted. I hope I shall ever retain a just sense of their kindnesses towards me, and shall take pleasure in acknowledging the obligations which I owe them, while gratitude is capable of warming my heart." "My first motive in writing this Essay, and in all the improvements which I have since made, has been to attempt the establishment of the immortality of the human soul; a truth which scepticism and infidelity would teach us to disbelieve. If that end be accomplished, my design will be fully answered: if not, my motive in writing will afford me a source of consolation, and I shall reflect with satisfaction, that I have done my best, and meant it well."

We have no doubt of Mr. Drew's good intentions: by these intentions, his plan was governed: nor does the execution fall short of the design.

POETRY.

The Battle of Largs: a Gothic Poem. With several Miscellaneous Pieces. Pp. 76. 8vo. Highley. 1804.

THOUGH the Poem has not the author's name prefixed, it appears from one of the smaller pieces, that he is a native of Scotland. He tells us in the preface, that the Battle of Largs, is an attempt to produce an Essay, which might hold a middle rank between the heroic ballad and the regular epic. As the author confesses the object of his publication is chiefly to ascertain the value of his talent, such as it is, and to determine the degree of importance which he ought to attach to the faculties of taste and imagination in the future cultivation of his mind, it is our duty as literary censors to tell him, that his Poem by no means displays any strong powers of either taste or imagination, and is besides, deficient in the common rules of versification, hardly ever seen now in any composition. The first eight lines give no very favourable specimen.

"Alarum'd by the thunder drum,
At war and woe to work we come.'
The weird Sisters meeting, said,
And Nature shook like one afraid;
While wrapt in Night's black cloke, the sky
Frown'd down on every praying eye,
Mocking the holly supplication
With the rude tempest's declamation."

Exuberance of fancy may sometimes commit faults which the admonition of friendly criticism may correct; but that person can have little hopes of attaining poetical excellence, whose own ear and judgment could permit him to write such a couplet as this.

"And swift the potent secrets mix
Which the grim fire's tongue quickly licks."

Or this,

"The howling wind to chace and hurry,
Rich laden barks to the sea fury."

The

The Odes of Anacreon, translated from the Greek into English Verse, with Notes. By Thomas Girdlestone, M. D. Pp. 144. 8vo. Beart. Yarmouth. 1804.

THIS translation, which has the disadvantage of appearing so soon after the elegant composition of Mr. Moore, besides the explanatory notes at the bottom of the page, has a preface, and a postscript, containing observations on English Versification, which seem entirely out of place. It is by the ear, and not by the judgment, that the verses of all living languages are judged. No authority can justify a harsh verse, and no critical dogma condemn a melodious verse; but when we find Beloe and Pope, Wordsworth and Gray, Cunningham and Darwin, Aikin and Cowper, cited promiscuously as equal authorities, we can form no very high opinion of the author's critical discrimination. One error pervades both the preface and postscript, viz. the confusion of accent and quantity. No person ever can write rationally and intelligibly on English verse, who will not lay all consideration of quantity aside, and consider accent as the sole efficient quality of it.

For the execution of the work itself, it is very respectable, the verse is in general smooth. And Dr. Girdlestone has given the whole sense, and only the whole sense of the original; an uncommon, but in our opinion, an essential requisite in a translation; who ever gives more than an author actually says, runs the hazard of giving what the author never intended to say; and this, among all its excellencies, is a fault in Mr. Moore's Anacreon. For the omission of Ode xxix. on Bathyllus, Dr. Girdlestone has our sincere approbation; it is translated by Mr. Moore, with an accuracy that is truly disgusting, there is nothing like it even in Petronius.

There are some verbal errors in the translation, which a little attention of the author would easily rectify. In the first line of the first Ode

'Though of Atreus' sons I sing.'

the original is misrepresented. *When* would be better than *though*.

In Ode xx. 'Tantalus's (pronounced Tantalusses) daughter stands,' is very harsh.

The following observation in a note on Ode lxvi. made us smile. 'Dacier remarks, that the vines in Greece were so high as to form a commodious shade.' Surely we need not the authority of a French critic and a Greek vineyard, to tell us that a vine may grow high enough to form a commodious shade, though they are not permitted to do it in the vineyards of France. Besides, the original by no means shews the necessity of a tall tree to shelter the lovers, though we may excuse a little prudery in a lady's criticisms.

The Pleasures of Composition. A Poem, in two Parts. Part I. Pp. 60. 8vo. Hatchard. 1804.

ON first opening this book, we expected to find composition used in its general sense, viz. the composition of works of literature and fancy in verse and prose; but this the Poet considers only as a secondary object; and while the first part, now before us, is confined to observations on painting, sculpture, architecture, planting, and music, he tells us that poetry, which he considers as the source from which history, philosophy, eloquence, and every species of prose are derived, is to form the second and subordinate part of his work.

We

We have not much to say on the lucidus ordo of the arrangement, or on the spirit of the versification. Such a line as this we seldom find in any respectable poem in the present highly polished state of English verse.

'What chance had stolen from the world's esteem.'

Or in this couplet,

'But while of profit there and fame secure,
For different motives sway the *amateur*.'

to the honour of our language be it spoken, we have no vowel sound, that is a rhyme to the last syllable of *amateur*.

Daz'd by the splendor of Invention's sun,

we do not understand.

'The Apulian Lutist tries each pop'lar tune,'

must be also unintelligible when recited; the pointed comma gives the intended meaning of pop'lar to the eye.

The notes, which are abundant, are like most other notes written on modern poems by their authors, apparently the writer's favourites; and the verses, according to the words of a well known remark, only considered as pegs to hang them on.

MISCELLANIES.

Observations on the Slave Trade, principally upon the Speech of Mr. Wilberforce, delivered the 30th of May, 1804. By Jesse Foot, Surgeon.

OUR opinion upon this question is so well known, that it is unnecessary now to repeat it; but approbation of principles of policy by no means implies approbation of all that may be written upon such principles. We perceive, that Mr. Jesse Foot is adverse to the enthusiasm of Mr. Wilberforce. Therein we agree with him; but we cannot discover in his performance strong reasons for being either for or against the abolition. We must candidly say, we do not well understand what the author proposed to prove; much less what his proofs are. It seems, Mr. Foot once before wrote upon the same subject, and part of the present production is occupied in quoting the last. We have two or three repetitions from Mr. Park, the citation of which tends to no purpose that we can discover; nevertheless, they are by far the best passages in the book. Mr. Foot rambles from one subject to another; the duplicity of Mr. Pitt; and the openness of Mr. Fox; the mischiefs of dram drinking; the tendency of fornication to produce habits of whoredom, with various other remarks, the pertinency of which in the present enquirywe have not found out.

Mr. Foot, we should rather apprehend, is one of such whigs as the Westminster tavern meetings form and discipline; and his style, vulgar enough in other respects, is peculiarly distinguished by those colloquial improprieties which characterize the half educated classes of London and Middlesex. One instance may illustrate the cockney dialect as well as a thousand. Our *writer!* says, "Slaves are procured *different* now to what they had been in former times." Mr. Foot bestows a very high compliment on Mr. Fox. "*He*

"*He* (Mr. Charles Fox) and I (Mr. Jesse Foot) agree in thinking, that Mr. Pitt played a double game." *Nos poma natamus.* Our writer seems to have got hold of some scraps of the classics, lugs them in head and shoulders; and from the allusions, makes some similes that have at least the merit of novelty. Mr. Wilberforce, he compares (*why*, he best knows) to Cupid having lost his way wet and benighted. We can the more readily account for this profusion of learning, as we recollect to have heard, that some fashionable youth, of the name of Moore, has lately been *translating* Anacreon. Tacitus also makes his appearance to prove, that young men and women who are not licentious or profligate, are more likely to be vigorous, and to produce healthy children, than debauchees and prostitutes. This discovery, we suspect, Mr. Foot would not have made by his own conversancy with Tacitus, if an able interpreter had not arisen in Arthur Murphy. Indeed, we do not think that any scholar fit to read and understand Tacitus in the original, could be so grossly ignorant of the principles of grammar, as to confound adjectives and adverbs.

Were Mr. Foot simply a collector, and repeater of acts on the slave trade, we should the less scrupulously attend to his diction. But when *he* tries to be a moralist, a philosopher, and a politician, we are the more forcibly struck by the language of ignorance and vulgarity.

We every day see more and more the absolute necessity of proscribing certain pieces of workmanship, in paper and print, that by courtesy, obtain the title of books. We are going to make an observation, which not only Mr. Jesse Foot, but hundreds of much more noted authors, have strong personal reasons to reprobate. *No man can write a very valuable work upon any subject in ethics, and politics, or political œconomy, without genius and learning.* Mr. Foot does not appear aware of the necessity of those qualities; and in the present performance, has tried as well as he could, and really made out a hundred and sixteen pages, without any assistance from either. So much for Mr. Jesse Foot.

Observations chiefly lithological, made in a Tour to the Lakes. Pp. 80. 8vo. Ostell. 1804.

THE writer having read a book of travels, which included the Alps, he was seized with a strong desire of viewing these mountains; but first he thought it expedient to visit the mountains of Britain. *With an eagerness known only to votaries of natural history, he left Barnet in the Manchester coach.* The road from Barnet to Wooburn, is chiefly gravelly; but at Dunstable, chalk hills begin. Similar observations bring him on to Derbyshire. On reaching Manchester, he has a long quotation from the works of Dr. Aikin, whom he seems to regard as a wonderfully great man; in like manner, as Sir Roger de Coverley looked upon the man in Westminster Abbey, who shews the curiosities, as a most extraordinary sage. Dr. Aikin, however, is not without his use to this writer, as he helps him on five pages. From Manchester he proceeded to Carlisle; and, it seems, took the road of Lancaster and Penrith, which Patterson informs us is the direct road. Nothing very material happened *to our natural historian* in that part of the tour, except that he met with good salmon at different inns. At Carlisle, he dined at an ordinary. Our historian records, that there he met with some Germans, and a Dutchman. There was another person present, his account of whom seems to intimate, that our author himself is from Ireland. "*That foreigner* (he says) *if he is not an Englishman*, must be a Frenchman." Next follows a very deep observation,

"The laws of hospitality are not confined to Scotland alone." Chapter II. begins with a French quotation, which serves to prove, that men are struck with astonishment at the sight of very high mountains. A Latin quotation somewhat mispelt, confirms the same remark; and it moreover appears, that in Sweden, lofty mountains produce a similar effect upon the sight. Near Keswick, one Peter Crosthwaite had a number of curiosities. Before the door were two enormous whale jaws; and our naturalist expected within the house, to find a stuffed rhinoceros, but found no being dead or alive, except the old gentleman's old wife. There follows an account of various stones, which might pass for very learned dissertations at some of the *converzationes* of some *nick-nack* prefident. From Keswick he returned to Penrith, and visited several other places, where the result of his observations was nearly the same, or at least equal in value to the samples which we have quoted. He returned to London by the Brough road, which brought him into Yorkshire, thence to Grantham, and from Grantham to London, and this is the amount of his tour, and the *additions which it makes to natural history.*

We recommend to such tourists, the specimen exhibited in Dr. Bisset's Modern Literature of a tour through Hammersmith and Turnham Green, Brentford and Hounslow, and back by Hampton Court.

A Letter to the Editor of the Edinburgh Review. By Robert Jackson, M.D. 43 Pp. 8vo. Cadell and Davies. 1804.

THE Edinburgh Review, with a considerable degree of vivacity, and no small portion of ingenuity, has mingled one ingredient, that has been much more conducive to its circulation, than either learning or ability. It is extremely malignant, and to the dishonour of great numbers of readers, it is therefore the more caressed. The Journal in question, is certainly the ablest of any which are engaged in vilifying the strength and resources of Britain; reviling our army, and disparaging every faithful servant of his king and country. It is infinitely beyond that *namby pamby hodge podge* of ignorance, illiterature, and disloyalty, Mr. Arthur Aikin's Annual Review; and is considerably before the Critical. Since the Analytical, we think it is the least bungling disseminator of mischief that we recollect, among the effusions of hostility to our government and country. Really it must be acknowledged, that if any person have a pleasure in seeing the British character calumniated,* and British dignity aspersed, he will see it *more neatly done* by the Edinburgh Reviewers, than by any other British literary labourers in the cause of Buonaparté. The authors are a set of sharp lads. Young they must be, as they have all the confident petulance of college boys, well on for their standing; and who think the whole range of literature and science, to be included in their academic acquirements. But though, to borrow a fi term of their country, they are *clever* youths; for as Beatrice says of Benedick, they are like my lady's eldest son, always talking, their pen very far outrun their knowledge. They dash at every thing; and with good talents, often betray very gross and glaring ignorance. We should presume, they have a knot of admirers, who mistake their random remarks for deep criticism. They have a good deal the appearance of lads, that have been too much indulged by their grandmothers. Many a good old lady of both sexes, and all ages, may probably look upon their lively flippancy as vigorous and energetic criticism. Perhaps the

* See their attempts in various articles to vilify our heroes who fought in Egypt, and to exalt the Fr nch.

book-

booksellers forming their estimates from the *ledger*, may add to the number of those adoring matrons. They certainly have succeeded far beyond the literary merit, and much farther beyond the moral and political value of their work; and success above desert is very apt to overset light minds. Christian charity ought to make allowance for boys blown up by flattery.

Dr. Jackson, we think, did not lay the just stress on the youth and inexperience of the critics. It is true, in reviewing his book, they have shewn themselves completely ignorant of the subject; but their ignorance is their misfortune, not their fault. This ignorance they have manifested in a hundred articles. Every reader might see that they were bold lads who would write whatever came uppermost. Who that knew any thing of the slave trade, would have supposed humanity to be *a new ground of defence?* The Edinburgh Reviewer of that article was also a fine promising lad; but completely ignorant of the subject. Like Tony Lumpkin, he went round the house, and round the house, and round the house again, but without even touching it. Must not every one that reads their account of Egypt, and the British Expedition, immediately see that they knew nothing of the constitution and character of the British army; nor of the exploits which they performed. There, as in other criticisms, they were still the same, *sharp lads speaking at random, because speaking on a subject on which they were grossly ignorant.* Considerable ingenuity with little experience and knowledge, youthful petulance resulting from that very want of knowledge, and desultory sarcasm, originating from boyish vanity, perhaps more than from malignity, are the leading characteristics of the Edinburgh Review. A respectable physician like Dr. Jackson, might have passed their unfounded strictures without notice. To be sure he had great provocation. When pestered by a yelping young hound, even though he bark without biting, one feels an earnest desire to give him a blow. But such resentment to such objects, is rather natural than wise.

Elbow-Room. By Thomas Gilliland, &c. 8vo. Pp. 30. 1s. Chapple. 1804.

THE same feeling that urges us to avoid the gripe of a wild beast, induces us to destroy a gnat; on this principle we are desirous of noticing so early, and somewhat in detail, a shilling pamphlet, under the title of *Elbow-Room.*——Had the subject of it touched only on private rights, our's would have been an improper court of judicature; "the law is open, let them implead one another." But the author is everlastingly talking of "*public privilege,*" and "*the dreadful breach of public right*:" inciting, and not very covertly, a public deliberate riot to "*resent insult,*" and to correct what he happens to think, or rather wishes to describe as "*evils that cannot be put in too many points of view for public reflection and disgust.*"

The evils he complains of are the *private boxes*, which were erected at Covent-Garden theatre, in the beginning of the season, 1802; and that the proprietors got too much money. The author, it appears, has groaned for two years, under the first of these heavy oppressions, without uttering any loud complaint, and the second accounts for it. This "spirited auditor," had made frequent applications; but not being able to frighten these money-getting gentlemen, or to threaten them out of free admission for himself and his friends, he could no longer suppress his "bleatings and groanings" against the theatre itself. *Hinc illæ lachrymæ*——

He grounds his objections to these private boxes on the injury done to the public, to the renters of the theatre, and to the performers.

His calculation, that out of ten hundred thousand persons inhabiting the metropolis and its vicinity, about three hundred thousand participate in the amusements of the theatre, may be right or not; but the consequence he deduces therefrom is absurd: that, "*A theatre, is therefore entirely at the mercy of the public,*" and that "*the public should watch their legitimate rights with a jealous eye, and guard them with a becoming spirit; and when a conductor of this species of entertainment dares to insult the people by whom he is supported, and who have lifted his profession from a puppet-show to a school of moral instruction, and stamped by their liberality a consequence on his professional exertions, he ought to receive such strong marks of public disapprobation, as would warn him from taking future liberties with the rights of a British audience*;" or in other words, if the Manager does not please you, tear his house about his ears, destroy his property, and ruin him for ever.

This is mob government with a vengeance on jacobinical principles; and, if it were once submitted to, let the players themselves take care, whose perturbed spirits first raised the alarm on this subject, it would soon be "*a la lanterne*," with every one of them who should happen to displease, however innocently, their high mightinesses of the *Canaille*—nay, they might equally suffer in some dispute on an *encore* between the *Mountain* and *la côté gauche*. When mob-government is once permitted in a theatre, it would soon break down the barriers of all legal government; and we might quickly expect the despotic crew would riot in the gallery at the House of Commons, as well as that at Covent-Garden, in support of "their legitimate rights."

That the public may express their pleasure or disgust at performers and sentiments by an hiss or clap, has long been sanctioned by custom, and perhaps a salutary custom too; while it is corrected by a sense of decorum, and does not proceed "to breaking the king's peace," or injuring any individual: in this case, the law steps in most necessarily, and this author should have remembered the heavy damages awarded by an English jury, against the principals in a riot, that drove *old Macklin* from the stage.

There are no such despotic rights and privileges recorded to have existed even at Athens, where the public purse supported theatrical entertainments; and where, after the war of Egina, Pericles obtained a decree, that the money deposited in the treasury to pay the soldiers of the State, should be appropriated to scenical exhibitions; and where too, Eubulus procured a law, condemning any man to death, who should *only propose* restoring τως περι των θεωρικων to the public service.—Here the theatre was the complete property of the public, and not only every man of "the 300,000 who might participate in the amusement of the theatre," but every man in the state had a bonâ fide interest, actually paid for, in the theatre; still we read of no such wild and anarchical privileges among the Athenians.

It is exactly the reverse in this country, the public money is not wasted in this way; our soldiers at least subsist upon it; we have no Pericles or Eubulus among us, but what must pay so many shillings to see a play, as he would the wild beasts at Pidcock's, or for a set of china; and it is the interest of the proprietors to vary the scene, and to procure a good set of performers or there is another place of allurement to go to; another place, which this grumbling gentleman describes as "*one of those splendid piles, that afford not only the highest possible convenience to the public, but is absolutely a tre-*

to sit within its walls, where there is a pleasing variety of architectural order which is most fancifully displayed, and the general deportment of the whole interior of the building has a very rich and fascinating effect; while the PRIVATE BOXES" (of which the number is nearly double by the bye; and, notwithstanding a positive and specific agreement with the renter to the contrary, annually encreasing) "*are by no means offensive, either to the convenience or sight of the audience; being so constructed, that they do not impede the public from the prominent and usual free parts of the theatre.*"—Well Sir, this long-winded Eulogium is not doubted, and you are certainly at liberty to withdraw your custom, or as you call it patronage from the "*Gingerbread-house*;"—and buy your cakes in future at the "*new, superb, convenient and elegant shop, in Drury-lane,*" so you would not persuade us to pull the Gingerbread house about the landlord's ears.

This writer should have remembered, that the patent of a theatre is not granted by the public at all; nor was it granted by the Sovereign, (whose sole privilege it is, and whose *servants* the performers profess themselves to be) to the *present* proprietors of either theatre; it is alienable property, for which the present patentees of Covent-Garden paid down a very large sum of money; and for which, if our information be correct, and we believe it is, they never have netted more than 6 per cent. on an average, which, if we calculate their own time, and the hazard of the speculation, is much less interest than any commercial concern would engage for; if it was "a puppet-show," when there proprietors purchased, it was a show worth 120,000*l.* if under their management, it has become "a school of moral instruction," it is a pity, that all such noisy riotous boys as the author, should not be well flogged into obedience.

But supposing the position could be maintained, that a riot is a legal and just mode of redressing injuries at a theatre, which this author seems to maintain by relating the triumph over "*the iniquitous conduct of the Managers, in compelling them to erect a shilling gallery,*" still his arguments are incomplete; the public suffer no diminution of places, and of course, neither the renter nor performer; and therefore, a riot on his own terms would be unjustifiable.

We have been at some pains to investigate the truth of this matter, not for the purpose of convicting this disappointed gentleman of a malicious falsehood, but, to ascertain, whether the public convenience had been infringed upon; assured, that if there were any just ground of complaint, a temperate remonstrance even from a private individual, would immediately procure redress.

And we find, that when the *private boxes* were first consented to, at the express desire of some of the royal family, and in order to accommodate others of the first distinction in the country, who had long been indulged with a similar privilege at Drury-lane, the proprietors determined to enlarge the seats of the back boxes on the one and two pair of stairs from the passages; which, from very obvious reasons, are still too spacious. This alteration added room for 150 persons, and the enclosed boxes only took away 108, so that the renter and the public, and the performer, are better accommodated in that proportion. Turning the slips into boxes, 86 seats are now occupied at 6*s.* which only produced 2*s.* each, making a difference to the performer in a full house, of L. 29 : 16 : 0 in his favour.

In addition to this, from a judicious arrangement in the back boxes without retrenching on the lobby, the theatre on a crowded night will contain upwards

wards of an hundred persons more, making a still farther increase of 35l, in the performer's favour.

These are strong grounds of injustice to all parties concerned ! ! !

There is one objection indeed of this gentleman, which, if it bore the test of truth, would be a subject for public, but temperate interference; that, by this alteration, the renters in particular, are *compelled* in the upper boxes, "*to hear the base language of the stews, issuing from the foul lips of the frail sisterhood, whose grossness we have often seen suffuse the modest cheek of a respectable family, and place their protector in such a situation, that he has been either obliged to withdraw from the box with those under his protection, or enter into a scuffle with the dregs of Soho and their paramours, &c.*"

The renters take very good care, especially when they have their families with them, to secure the lower boxes; and being in general persons of good fortune, are less apt to be annoyed by the frail sisterhood; or in better words, the common women of the town, than any other frequenters of the theatre. That such women should be admitted at all, is matter of serious regret to the sober judgment of moral and religious society; but the policy of admitting them, and possibility of keeping them out, long has been, and still is, a subject for discussion; that, however, has nothing to do with the present question; they are admitted; and all those who frequent the theatre, are ready to acknowledge, that by altering the slips, these wretched noisy creatures are not only driven up to "*an elevated seat of comfort,*" but the private boxes form a barrier, from their insulated situation, between them and the other parts of the house; that some of them do, and will stray, cannot be denied; but the comparative decency and quiet of the house have been for these two seasons, a subject of congratulation.

As this writer so disinterestedly takes up the cudgel for the performer's benefits, it is not merely necessary to prove, that the house contains more money than before; but to state, that many of them have cleared from three to four hundred pounds, on their nights, ever since the alteration, independent of their weekly salaries ! !—It is not necessary to contrast this with the averaged incomes of the whole body of the clergy; eheu lamentabile ! ! !—But it will not be out of the subject to regret as a matter highly regarding the interest of public morality, that there are any benefits at all; as an honourable remuneration may be easily made by additional salary. If the performers are ever to become a respectable body of men for private worth as well as public talents, it must be accomplished by detaching them from those groveling pursuits which are too successful in filling a theatre; the fact is well known, that most of the players, even of the first abilities, are in the constant habit of frequenting clubs at the lowest public houses, playing tricks of obscenity and buffoonery, to the very scum of the metropolis, in order to *put off their tickets*; the conviviality and spirit of their manners allures weak minds to imitation, and by continual habit, they themselves become drunken, dissolute, and abandoned characters, a disgrace to their profession, and a pest to that society which their talents might honour as well as polish.

"———————We cannot find
In reason, but that those whom oft we've seen
To personate a gentleman, noble, wise,
Faithful and gainsome, and what virtues else
The poet pleases to adorn him with;

But

But that (as veſſels ſtill partake the odour
Of the ſweet precious liquors they contain)
They" " *might*" " be really, in ſome degree,
The thing they do preſent"———
———————" And we preſume
They may become a volume in which all
Thoſe excellent gifts the ſtage hath ſeen them graced with
Are curiously bound up."——

We have been thus prolix not to anſwer ſo trite a writer, but because the ſubject is intereſting and important.

The ſtile in which this pamphlet is written, is worthy of the matter it aſſerts, crude, inflated, and harſh, " ſtuffed with periods of a mile." And it would be difficult to diſcover which is displayed in ſtrongeſt colours, ignorance, falſehood, or malice.

The Infant Roſcius; or an Inquiry into the requiſites of an Actor: compriſing a Critical Analyſis of Young Betty's acting on the London Boards; a complete ſketch of his Life; an Inveſtigation of the Merits of the four Pamphlets which have been publiſhed reſpecting him, by Meſſrs. Jackſon, Biſſet, Merritt, and Harley. Strictures on the preſent State of the Covent-Garden Company, &c. By T. Harral, Eſq. Author of a Monody on the Death of Mr. John Palmer, " Obſervations on the moſt eminent Performers of the London Stage," &c. &c. Pp. 50. 1s. 6d. Allen.

MR. HARRAL ſtates his motives for the publication of this tract to be " a reſpect for the profeſſion of an actor, and a deſire to place the legitimate and honourable members of that profeſſion in a juſt point of view." His tract conſequently has a conſiderable claim to originality; and he inveſtigates the requiſites which an actor ought to poſſeſs, in order to attain to eminence in his profeſſion, on grounds ſo truly juſt and philoſophical, that it would be well for many of our conceited votaries of the ſock and buſkin, if they were to attend to his remarks. We ſhall add, that theſe ſtrictures are no imitation of thoſe attempts at criticiſm, which teem in our daily newspapers, and with which the well-informed part of the public are ſo often diſguſted; but they are the rational ſuggeſtions of a writer who, to a juſt diſcrimination, evidently unites a conſiderable portion of claſſical knowledge. His account of Maſter Betty is well written, and as he has availed himſelf of ſome of the information given by the preceding biographers of this extraordinary youth, it muſt be preſumed as authentic as any other that has appeared. His remarks on the pamphlets which have been publiſhed on this ſubject, are perfectly correct: but his ſtrictures on the preſent ſtate of Covent-Garden-Company ought rather to be called panegyrics, as he confeſſes " that it is not his intention to ſearch for *defects*," which, however, we think he might have found abundantly, without much trouble in the ſeeking. He regrets that the muſical compoſitions of a theatre are not confined to one individual of acknowledged merit. But would not this be a monopoly of the art, to the material injury of riſing merit? Mr. Harral muſt ſurely know that for want of the kindly hand of unſought patronage the bloſſoms of brilliant genius, ere they open to the view, are too frequently nipped and deſtroyed by the chilling blaſt of apathy and neglect.

We have ſaid enough to ſhew, that this is perhaps the beſt tract which has yet appeared on the ſubject of the " *Young Roſcius.*"

REVIEWERS

REVIEWERS REVIEWED.

Remarks on the Edinburgh Review of Dr. Thomson's System of Chemistry. By the Author of that Work. 8vo. Pp. 64. Hurſt, London; Anderſon, Edinburgh; Gilbert and Hodges, Dublin; Braſh and Reid, Glaſgow; Brown, Aberdeen; Forſyth, Elgin; and Young, Inverneſs. 1804.

OUR readers have had repeated proofs that neither we ourſelves, nor our correſpondents, have been inattentive to the principles and proceedings of the Edinburgh Review. That publication is, indeed, conducted on a plan ſo extraordinary as to baffle all conjectures with regard to the motives by which the proprietors and editor are influenced. It is natural to ſuppoſe that the principal object of authors in general, and of the authors of literary journals in particular, is to deſerve, or at leaſt, to conciliate the favour and good-will of the public; ſince on theſe muſt depend both emolument and fame. But the Edinburgh Reviewers appear to have founded their hopes of ſucceſs on maxims entirely oppoſite. Inſtead of endeavouring to recommend their labours by a faithful analyſis, and a fair account, of the different works which they undertake to criticiſe, they ſeem to have ſet out with the profeſſed deſign of declaring war on the whole fraternity of authors. It is certain, at leaſt, that very few of thoſe whom they have honoured with their notice, have met from them, with any thing like juſtice, not to mention candour. Their ſyſtem, it muſt be acknowledged, is a bold one, and diſcovers great confidence in their own powers. It is likely, however, we think, to be attended with ſome inconvenience. Authors, we know, whether they write in poetry or in proſe, have been long regarded, and juſtly ſo, as *genus irritabile*; and the Edinburgh Reviewers, who have apparently fixed on the character of Iſhmael as the favourite model by which to form their own, might, with prudence, perhaps, have recollected that, while that patriarch's "hand was to be againſt every man, every man's hand was to be againſt him." It is really amuſing to obſerve the impotent ſelf-ſufficiency with which theſe critics pretend to erect themſelves into judges, from whoſe ſentence there ſhall be no appeal. And it is certainly ſingular, that in exact proportion, as nearly as may be, to the merit of an author, is their anxiety to degrade and vilify his work. Of this very numerous inſtances might be given, were this the proper time and place. But, unqueſtionably, none more prominent can be produced than the criticiſm which gave riſe to the pamphlet now before us.

Dr. Thomſon's Syſtem of Chemiſtry is a work of ſuch uncommon merit, and acknowledged to be ſuch by the ableſt judges both at home and abroad, that, although we imagined ourſelves well acquainted with the temper and ſpirit of the Edinburgh Reviewers, we yet read their laboured criticiſm on that work with complete aſtoniſhment. The Critic's power, indeed, to injure Dr. Thomſon, is greatly inferior to his inclination; but in this reſpect he is more to be pitied than blamed: for no man, we are thoroughly perſuaded, ever laboured more ſtrenuouſly to attain his end, as far as the extent of his abilities would permit. Defects and miſtakes have been ſearched for with a keen and indefatigable eye. Some, Dr. Thomſon allows, have been found; for what work, on ſuch a ſubject, of equal extent, was ever free from them? But where they have not been found, they

they have been made in abundance; and the art of miſrepreſentation has been called in to ſupply the deficiency of ſolid grounds of cenſure.—Nor has the Reviewer forgotten the hacknied trick of beſtowing ſome general and unappropriate praiſe on the book, which, if his talent for miſchief were equal to his malice, he would conſign to the ſnuff-ſhops and other leſs honourable places. He muſt ſurely have entertained a moſt contemptuous opinion of the judgment of thoſe who are accuſtomed to read the Edinburgh Review, when he took it for granted that they were incapable of ſeeing through this flimſy diſguiſe.

When we firſt peruſed this precious morſel of Northern criticiſm, we were impreſſed with a notion that ſomething more was required to account for its bitterneſs than the common quantity of gall, large as it is, which conſtitutes ſo eſſential an ingredient in the compoſition of an Edinburgh Reviewer. We thought that the ſtrictures on Dr. Thomſon's work diſcovered ſuch marks of envy and ill-nature, as could proceed from none but an unſucceſsful rival; who thus took occaſion to evacuate his ſpleen at the general and well-deſerved reputation which Dr. Thomſon has acquired.—For our ſagacity on this occaſion, we hope that we ſhall be allowed ſome credit; for Dr. Thomſon himſelf has fully verified our conjecture. It is obvious that he is thoroughly acquainted with the perſon of his Reviewer; and the following ſhort quotation will explain the cauſe of the ſuperabundant bile which pervades every part of the Reviewer's obſervations. The Reviewer has ſtrongly condemned Dr. Thomſon's arrangement. On this the Doctor, among other things, remarks that "Reviewers are ſo eager to point out errors, that they do not allow themſelves to conſider the ſubject. "But," adds he, "the reader will be ſtill more ſurpriſed, when I inform him that this *very Reviewer*, notwithſtanding the violence of his attack, *has himself published an Epitome of Chemistry*, in which he has carried my arrangement, as he ſuppoſes, to the *ne plus ultra* of perfection." (P. 22.)

From the particular manner in which this Reviewer is here deſcribed by Dr. Thomſon, our readers will conclude that he is perfectly well known to the Literati of Edinburgh; which is really the caſe. We ourſelves are, in fact, in poſſeſſion of his name. But, although his malignity deſerves to be expoſed, his name is not of ſufficient importance to attract any part of the public attention. We have been aſſured that his attack on Dr. Thomſon, who is a laborious and well-attended Lecturer on Chemiſtry, in the Univerſity of Edinburgh, was written rather with the mean and ungentlemanly deſire of diminiſhing the number of the Doctor's pupils, than with any hope (which, indeed, would have been madneſs,) of hurting the ſale of his book. The aſſault, in truth, appears to have been meditated for a conſiderable time. "I learned," ſays Dr. Thomſon, "that the Reviewers, in the fulneſs of their hearts, had announced their intention of attacking my work whenever it ſhould appear." (Pref. p. 4.) We ſhall here tranſcribe, from the Doctor's "Remarks," two important paſſages, for the length of which we ſhould certainly apologize, if we did not reflect how eminently they are calculated to recommend, to univerſal notice, the fair and conſcientious impartiality of the Edinburgh Review.

"The Review of my work was committed, to the charge of a gentleman very well inclined, it was ſuppoſed, to tear it in pieces. The manuſcript was completed in five weeks, and put into the hands of the Editor, with expreſs permiſſion to make what alterations on the Preface he thought proper. The Editor, who is fond of ſarcaſm, thought it too tame a performance

formance for the Edinburgh Review, and even declared, that the Preface alone, in the hands of a good workman, would have furnished sufficient matter for filling a whole Review with abuse and repartee. It was thought requisite, of course, to give it a few touches by his own masterly hand; but, instead of consulting the original, he satisfied himself with the garbled account of the Reviewer. By leaving out half sentences, and pruning away others till they answered his purpose, he has totally altered the original meaning, and succeeded in giving the paragraph some point, at the trifling sacrifice of truth and candour. It is more than probable, that the accusations of the same kind, scattered through different parts of the Review, are to be ascribed to the same cause: for they would never have occurred to any person who had perused the work itself." (Pp. 11—12.)

Of the art with which the Edinburgh Reviewers can make an author speak just what they please, Dr. Thomson produces here, in a note, so admirable a specimen, that it would, we think, be doing these gentlemen great injustice to withhold it from our readers. Dr. Thomson, in his Preface had said:

"It would be improper to pass over in silence the many observations on the former edition, with which the Author has been privately favoured, or which have made their appearance in the different journals. To these, the present edition is much indebted for its accuracy. Several hundred errors, chiefly in the numerals, have been pointed out and corrected, which would probably have escaped the familiar eye of an Author. The observations on the plan, the arrangement, and the execution of the work, have been carefully and impartially examined; the improvements suggested have been adopted, while the remarks which appeared inapplicable or unjust, have been disregarded."

To most people, we believe, Dr. Thomson's conduct, as here exhibited by himself, will appear highly proper; and his language is, surely, sufficiently modest. Let us now contemplate them as they are represented by the Edinburgh Review.

"The second part [of the Preface]," says the Reviewer, "rather checked our growing partiality; for, instead of returning thanks to our fellow-labourers on the other side of the Tweed, for the almost unqualified approbation which they bestowed on his former edition, or soliciting the same attention to the present, he boldly sets our whole corporation at defiance, and denies the competency of our tribunal."

Do the Edinburgh Reviewers entertain so poor an opinion of the judgment and moral feelings of their readers, as to suppose that they can neither perceive nor resent so glaring and unprincipled a falsehood? The other passage which we promised to transcribe, as descriptive of the spirit of this Review, and which relates to the strictures passed on the *execution* of Dr. Thomson's work, is as follows:

"This part of the Review cost the Author great labour. Immediately after the publication of my work, our critical Goliath, armed with a tremendous darning needle, equally fitted for pricking holes, and sticking on patches, and provided with a sufficient number of syringes and clyster-pipes, filled with dirt and mud, sallied forth, after having vowed, in full divan, that he would not return until he had pricked and bespattered the Author to some purpose. His faithful *Squire** attended him, ready, with his

* The name of this *Squire* is likewise known to us; but it is, if possible, of still less importance than that of the Knight.

hands

hands and his heels, (for he made no uſe of his head,) to execute the orders of this doughty-knight. Five weeks did they wield the needle and the clyſter-pipe without intermiſſion. Nor did they confide in their own ſtrength, great as it was, but ſolicited aſſiſtance from every quarter.—Friends and foes were conſulted; and the faithful ſquire has been heard to declare, with doleful voice, that he wore out two pairs of ſhoes in the ſervice. In plain terms, this part of the Review coſt the Author and his aſſiſtant (for the Edinburgh Reviewers have ingeniouſly contrived to introduce a ſet of underſtrappers or Reviewers' devils, on whom the drudgery of collecting information is devolved,) the unremitted labour of five weeks. And, not ſatisfied with their own exertions, they conſulted every ſuppoſed reader of the work to whom they had acceſs. Committees ſat upon particular pages, and a hundred pens were drawn to meaſure the accuracy of the calculations. Surely, then, I have reaſon to conclude that every error of conſequence has been dragged into notice. A whole regiment of Critics, a fault-hunting for five weeks through four common-ſized volumes, muſt ſurely have laid hold on every blunder, however ingeniouſly concealed. If a work paſs tolerably through this ordeal, it may certainly be conſidered as ſufficiently purified."

"The reader will naturally," continues Dr. Thomſon, "wiſh to know why ſuch pains were taken to detect faults, while the other parts of the performance were paſſed over in contemptuous ſilence. *Happening to make* [when I made] this obſervation to a friend of mine, he favoured me with the following ſolution: 'Once,' ſays he, 'I put a ſimilar queſtion to an Edinburgh Reviewer, and received for anſwer: We wiſh our book to *ſell*, and know enough of the taſte of the public to ſuit their palate.—Ridicule and invective alone are certain to command ſucceſs. Let the poor devils of Authors ſmart; that is no buſineſs of ours—Such is their plan, and they act up to it. Reviews are not unfrequently returned, for no other fault than too much candour. The Review, they obſerve, is excellent; but it is not ſufficiently ſarcaſtic for our purpoſe. If no faults can be detected on a haſty reading, a little miſquotation can do no harm; or you may dexterouſly alter the meaning of the Author, and then abuſe him for abſurdity. Moſt of our readers will take us at our word, and inquire no farther.'

"Actuated, no doubt," ſays Dr. Thomſon, "by theſe worthy motives, and by ſome others, which I leave to the ſagacity of the reader to diſcover, the Reviewer of my work was particularly anxious to acquit himſelf to the ſatisfaction of his brethren. And, as he had reaſons for wiſhing to remain concealed, he was very loud in public, during the whole time of writing his remarks, in praiſing my work, eſpecially thoſe parts of it which he meant to fall foul of." (Pp. 27, 28, 29.)

We cannot afford to conſider, in detail, either the Reviewer's objections or Dr. Thomſon's replies. It is proper, however, to give a ſpecimen or two of each. Some of the Reviewer's obſervations are extremely ludicrous from their inconſiſtency. "Nothing," he ſays, "can be more ſimple, ſcientific, and beautiful than the *arrangement*" of Dr. Thomſon's Syſtem. Yet he afterwards aſſures us, that this ſame arrangement "is every where inconſiſtent with its own principles; that it is incomplete; and that it ſometimes claſſes together bodies which have little analogy; but more frequently divides and ſubdivides the account of a connected ſubject into minute portions, which are ſcattered through very diſtant parts

of

of the work." And thus we find, as Dr. Thomſon obſerves, that, " in the Reviewer's opinion, nothing can be more ſimple, ſcientific, and beautiful, than an arrangement every where inconſiſtent with itſelf, incomplete, and which ſcatters down and ſcatters connected ſubjects." (P. 19)

Dr. Thomſon had divided ſimple ſubſtances into *conſinable* and *unconſinable*. But this, according to the Reviewer, is a falſe diviſion; for light and heat, the ſubſtances termed by Dr. Thomſon *unconſinable*, may, it ſeems, be confined in proper veſſels. " Clothing is uſed to confine the warmth of our body; our furnaces are conſtructed of bad conductors, to prevent the diſſipation of the heat; and caloric may be abſolutely confined in *a veſſel of ice*, as long as the veſſel itſelf will laſt. Light is ſtill more confinable.—Every room is furniſhed with ſhutters to exclude it, and the dark lanthorn was contrived to confine it."

" I congratulate the public," ſays Dr. Thomſon, " on this notable diſcovery, and hope that the Edinburgh Reviewers will ſecure it to themſelves, and to the northern part of the empire, by a patent. In a warm ſummer like the laſt, a prodigious number of dark lanthorns might have been filled with ſun-beams; and in the cold ſprings, which almoſt annually viſit this northern kingdom, they might doubtleſs diſpoſe of their whole ſtock to great advantage. Some ſqueamiſh gentlemen have been announcing their fears that the Edinburgh Review will not be a long liver. How conſoling then, muſt it be to us all, to conſider that the worthy proprietor, and his friend, have hit upon ſo ingenious and inexhauſtible a ſubſtitute!—For though it is certainly poſſible that the public may loſe their reliſh for thoſe diſhes of abuſe, which they ſwallow at preſent with ſo much avidity, I think I may venture to enſure a permanent ſale of the new commodity, at leaſt, on this ſide of the Tweed."

" I readily acknowledge that this diſcovery knocks my terms on the head, and promiſe, therefore, to change them for any others which the Reviewers may think proper to ſubſtitute, whenever they chooſe to ſend me an ice-baſket of heat, and a dark lanthorn of light. Till then, I muſt be allowed the liberty of preferring them, even to the terms *ponderable* and *imponderable*, which the Reviewer has kindly offered me as altogether unconnected with hypotheſis. But theſe terms, though they do not ſuit my purpoſe exactly, ſuggeſt a moſt important ſuperiority which the manufacture of ſun-beams has over every other. The ice-baſkets and dark lanthorns will receive no ſenſible addition of weight, though crammed full of heat and light; ſo that any quantity whatever of theſe bodies may be tranſmitted, by any animal whatever, without the ſmalleſt inconvenience. I take the liberty to recommend *aſſes* as very proper for the occaſion.—It has been remarked of late, that theſe animals thrive very well in this country. They are ſufficiently long-winded; and naturaliſts have juſt aſcertained that they are animals of taſte; that their voices are very muſical; and that they have a great reliſh for Italian poetry." (Pp. 22—24.)

One ſpecimen more we muſt yet extract. " But the terms," ſays our eminently learned Chemiſt, " are not the only objectionable part of the arrangement. I have begun, it ſeems, with a ſet of bodies that are not tangible, and ' have plunged my readers, in the very firſt page, *(that is, being interpreted, the 19th page,)* into all the intricacies of a pneumatic apparatus, and have perplexed them with different kinds of gaſes, before they can be ſuppoſed to have any conception of air being a body poſſeſſed of chemical properties, or, indeed, to have any conception of chemical properties

perties at all.' What poor numſkuls, chemical readers it ſeems, are!—Perhaps it might have been proper to have treated ſuch ignorant fellows with ſentences like the following:

'Matter is of different ſpecies. The phenomena of matter are regulated by attraction and repulſion.'

This is the ſtyle which the Reviewer would have approved of. Permit me here to aſk a queſtion or two. Are *light* and *heat*, with which Chemiſts often begin, more *tangible* than oxygen gas, ſulphur, phoſphorus, and charcoal? Is it eaſier to comprehend the metaphyſics of heat than the method of heating an iron pot to redneſs, and of plunging burning ſulphur and phoſphorus into a glaſs jar? I *begin* with oxygen; becauſe a knowledge of it is neceſſary for enabling us to underſtand almoſt all other ſubſtances, and becauſe its properties are eaſily explained. The phenomena of the ſimple ſubſtances are the moſt entertaining and alluring to beginners, and, of courſe, the moſt readily underſtood and remembered."—(Pp. 25—26.)

We could eaſily quote from this maſterly pamphlet a great number of paſſages, which are equally diſtinguiſhed by ſolidity of argument and by keenneſs of wit. The unfortunate Reviewer is, in moſt inſtances indeed, not only confuted, but convinced of ignorance, and covered with ridicule. We are, however, in danger of exceeding our limits, and muſt, therefore, reſtrain our ſtrong propenſity to exhibit Dr. Thomſon more at large in a ſtyle of writing in which he ſeems peculiarly qualified to excel. But one part of this pamphlet does him ſo much honour, as a candid and ingenuous man, that it cannot be mentioned without the higheſt praiſe. The *real* errors which the lynx-eyed Reviewer has been able to diſcover, are trivial and few. But Dr. Thomſon himſelf has diſcovered ſeveral, which he thinks of importance; and has proved his title to the confidence of the public, by taking this opportunity of pointing them out. As this portion of the pamphlet muſt be very acceptable and uſeful to all who are poſſeſſed of his work, we ſhall make no apology for inſerting it entire.

"I flatter myſelf," ſays Dr. Thomſon, "that I have ſucceeded in refuting moſt of the ſerious charges brought againſt me. But, I fear, that I muſt aſcribe my eſcape rather to the ignorance of the Reviewer, than to the want of miſtakes in the work reviewed. I have not had leiſure, indeed, fully to examine the edition ſince it came from the preſs; yet the occaſional glances, which I have made, detected ſeveral errors; the moſt important of which are the following:

"1. The ſpecific gravity of the Engliſh guinea, which I copied from Briſſon and Hauy, (Chemiſtry, Vol. I. p. 143.) is erroneous. Hatchett has ſhewn, that the denſity of gold alloyed with copper is leſs than the medium."

"2. In the ſame page I have erroneouſly ſtated the proportion of alloy in our ſilver coin 1-16th. It ought to be 1-12th."

"3. I have erroneouſly ſtated *putty* to be an oxide of tin. It contains likewiſe lead. This miſtake was pointed out by Mr. Arthur Aikin, in the Annual Review. A ſpecimen which I analyſed was compoſed of two parts, oxide of lead, and one part oxide of tin."

"4. In page 239 of the ſame volume, line 2 from the bottom, for '4. 8' read '4. 6.'"

"5. Ibid.

" 5. Ibid. p. 333, line 15, *dele* the word *inversely*. This miſtake was pointed out by the Edinburgh Review."

" 6. The diſcovery of the fact, that water begins to expand when cooled below 42°, which I aſcribe to Deluc (in Vol. I. p. 352, of my ſyſtem,) was made long before by Dr. Crowne, and exhibited publicly to the Royal Society. See Birche's Hiſtory of the Royal Society, Vol. IV. p. 253. For this piece of information I am obliged to Profeſſor Robiſon."

" 7. Ibid. p. 358. In the table of melting points, that of ſpermaceti is ſet down at '133°;' it ought to be '115.' See Smith Gibbes, Phil. Tranſ. 1795, p. 240.

" 8. The cryſtals of pure lime, ſtated (in p. 507, Vol. I.) to have been obtained by Trommſdorf, are not cryſtals of lime, but of ſubmuriat of lime. Berthollet."

" 9. Vol. II. p. 216, line 18, for 'volatile' *read* 'porcelain,"

" 10. In my claſſification of ſalts, (Vol. II. p. 307), I have arranged the *phoſphats* among thoſe which are decompoſed when heated with charcoal. This is inaccurate: for it is well known to chemiſts that ſeveral of the alkaline and earthy phoſphats want that property."

" 11. In Vol. II. p. 327, I aſcribe the diſcovery of muriat of magneſia to Dr. Black. This is inaccurate. The ſalt had been very well deſcribed before by Brown. See Phil. Tranſ. Nos. 377 and 378."

" 12. In my account of *beer*, (Vol. IV. p. 466.), I have expreſſed myſelf rather looſely, when I ſay that it is cuſtomary to uſe only one-third of malt. I allude to the diſtillers, who, by that method, improve the ſtrength of their waſh. The brewers, I ſuppoſe, employ malt only."

" 13. In my account of urinary calculi, (p. 667,) I erroneouſly place *carbonat of lime* among the ingredients; and in p. 671, quote the authority of Mr. Crumpton for the fact. But the calculus which he examined was not a urinary, but a pulmonary concretion. The paragraph, of courſe, ought to be inſerted under the account of the pulmonary concretions in p. 659." (Pp. 58—61.)

Ample as our extracts have already been, we cannot conclude without laying before our readers ſome additional obſervations, with which, no doubt, the Edinburgh Reviewers, and particularly the gentleman employed to operate on Dr. Thomſon's work, muſt be highly delighted.

" Such," he ſays, " are the miſtakes which I have hitherto detected. I here offer them to my worthy friends, if they think of bringing me before their tribunal a ſecond time. I ſhall only take the liberty to requeſt of them, at parting, not to indulge too freely in thoſe unjuſtifiable arts of criticiſm, which ſo unhappily diſtinguiſh the Edinburgh Review. Any man can abuſe and call names; any man can miſquote and pervert the meaning of an author: but to diſcriminate between faults and perfections, and to point out the various degrees of merit with juſtice, belong only to a ſuperior mind. If they muſt indulge in ſeverity, let them not loſe ſight of candour. Had the Review of my work poſſeſſed that character, though I might have been diſpleaſed at the ſeverity of their ſtrictures, I ſhould at leaſt have been ſilent. But, if they are determined to abuſe indiſcriminately, right or wrong, without regard to juſtice; let them, at leaſt, employ writers who have ſome ſhare of abilities, and who underſtand a little of the ſubject on which they pretend to decide."

" Now that they have given their opinions to the public, I am very far

far from adviſing them to retract. To acknowledge a fault, would derogate from the dignity of the Edinburgh Reviewers, and might induce even their admirers to ſuppoſe them not abſolutely infallible. Let them ſtick boldly, therefore, to all their charges. I would recommend it to them even to be facetious on the occaſion, and to expatiate on the *silliness*, *tameneſs*, and *inſipidity* of theſe remarks of mine; but never to commit themſelves by deſcending to particulars. While they keep to general obſervations, even the ignorant may conſider themſelves as ſafe. The words *mean*, *vulgar*, *contemptible*, *trifling*, *inſufficient*, &c. ſhould be always at hand; and if repeated with proper aſſurance, will gain them ſome credit. But, above all, let them inſiſt upon it, that all their former obſervations are juſt, and that not one of their objections has been refuted. Let them dwell, in an eſpecial manner, on the abſurdities of my arrangement, on the errors in my calculations, and my ignorance of multiplication and diviſion. This alone, if properly managed, will be ſufficient to render them invulnerable. For it may be laid down as a general rule, that, if a champion finds an opinion or aſſertion ſo completely refuted, that it is no longer tenable, and yet, at the ſame time, is reſolved not to give it up; nothing anſwers his purpoſe ſo well as to *repeat* his opinion or aſſertion as poſitively as ever, and without condeſcending to take any notice of the refutation. This ſhews a becoming ſpirit, and a confidence in the goodneſs of ones cauſe, both of which are known to have their weight with the ſpectators and the judges; and the adverſary, when he finds himſelf thus handled, will either be reduced to the neceſſity of holding his peace, or at leaſt he will ſpeak to no purpoſe. Had Rabelais been obliged to keep company with a regiment of geeſe, his fineſt flights would have been rewarded with hiſſes."

"Our worthy Critics ought, therefore, to *review* this pamphlet of mine, unleſs they think it better to publiſh a *ſecond Review* of the work itſelf. By the uſual methods of perverſion and miſquotation, they may make both as ridiculous as they pleaſe. In that caſe, I *pledge* myſelf beforehand, to examine their objections, and to lay the reſult of them before the public. The old channels of information are ſtill open to me. In the preceding remarks I have been exceedingly moderate, purpoſely paſſing over ſeveral precious ſpeculations which occupy a conſiderable portion of the Review of my work. But if I find it neceſſary to reſume the pen a ſecond time, it will not be expected, I hope, that I ſhall ſtand merely on the defenſive." (Pp. 61—63.)

We may venture, we think, to aſſure Dr. Thomſon that the Edinburgh Reviewers will not be forward, by conferring the honour which he here ſolicits, to afford him an occaſion of reſuming his pen.

A Supplement to an Examination of the Strictures of the Critical Reviewers on the Tranſlation of Juvenal. 4to. Hatchard.

IN noticing the attack of the Critical Reviewers on Mr. Gifford's "Examination," we ventured to predict that their ill-judged attempt to intimidate him by threats of future vengeance, would produce that reply which the imbecility of their malice would, perhaps, fail to draw forth. Accordingly we have here a ſpirited retort, in which every charge that was formerly brought againſt them is repeated, and enforced with a maſs of evidence which leaves no poſſibility of farther cavil on the ſubject. The

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annals of literature do not furniſh many examples of a caſtigation ſo merited, and ſo ſevere: it has had the effect which we prognoſticated; and the drawcanſirs who threatened to "*anatomize the tranſlation of Juvenal, and expoſe his morbid anatomy*," (ſuch is the "dignified language" of the critics,) have judiciouſly borne their ſufferings in ſilence, and "yet flagrant from the ſcourge," ſlunk trembling and abaſhed from the field.

We ſee no neceſſity for entering into any details on ſo unequal a diſpute—*ubi tu pulſas ego vapulo tantum*—and which muſt now be conſidered as finally decided. One ſpecimen of Mr. G.'s ſtyle and manner we ſhall ſubjoin, becauſe it contains as complete an expoſure of literary quackery as we ever witneſſed; and fully coincides with our own ideas of the ſubject.

"The laſt objection is raiſed againſt a note. 'Mr. G. *pretends* to deſpiſe a fancy of Bruce," &c. Crit. Rev. Nov. 1802, p. 326. There is no pretence in the matter: what I thought I ſpoke; and have no objection to repeat. Bruce is unfounded in *every* thing that he has ſaid reſpecting Juvenal. But I do not therefore *deſpiſe* him, though I do his defender moſt heartily: firſt, for his ſpiteful miſrepreſentation of me; and next, for his aſinine juſtification of Bruce;—"the Egyptians devoured human fleſh in a famine, eleven years after Juvenal's death; *therefore* they were cannibals when he wrote." Q. E. D. Admirable! As you were pleaſed, Sir, to refer me to your Review of Abdollatiph, I turned to it; and muſt take the liberty of obſerving, that it is truly worthy of you. The review of Juvenal is not more groſsly ignorant. I now, too, can account for ſome of your malignity. I have the misfortune, it appears, in diſſenting from Bruce, to differ alſo from you; and you feel it! But the reader ſhall have your "ſage annotations."

"Juvenal, who had a military command in Egypt, accuſes them of devouring dead *bodies* raw:

'*Contenta cadavere crudo.*' SAT. XV. 83

"If you can read the Latin, you muſt know that he accuſes them only of devouring a dead *body* raw; and if you can read any thing, you ought to conclude, from the horror and amazement he expreſſes at it, and from his forbearing, amidſt al. his hatred and contempt of the natives, to charge them with cannibaliſm, that the crime was unknown amongſt them. The poor wretch, of whom Juvenal ſpeaks, was killed in a religious fray, and torn to pieces and eaten in a moment of frenzy, by the zealots of a creed different from his own. The French, during the progreſs of their horrible revolution, have torn out and devoured the hearts of many women and prieſts, yet who ever thought of deſcribing them, on that account, as a nation that fed on human fleſh? Fixed and general manners, not ſudden ebullitions of political and religious fury, ought in juſtice to eſtabliſh the character of a people.

"We own that we have *ſpared no pains* to find out ſome other meaning for *cadavere*, beſides a human corſe, but without 'ſucceſs.' If theſe extraordinary pains procured you a double pot of beer from Mr. Hamilton, it is well; but with what inexpreſſible ſcorn muſt every man of ſenſe regard ſuch miſerable quackery! Juvenal tells a plain ſtory; *one* man fell in the flight of his party; the victorious enemy ſeized and tore him to pieces; they did not, adds he, wait for fire and ſpits to dreſs him, but were content with the raw carcaſs, '*contenta cadavere crudo.*' What other *meaning* did the 'ſage commentator' want for *cadavere?* Is it not obvious to a child

child of three years old that the plain conſtruction of the word is the only one which can make ſenſe of the paſſage? Yet the critic 'ſpares no pains, forſooth, to find out ſome other meaning for *cadavere*, beſides a human corſe!'

"Were the Egyptians really *leſs* depraved in the time of the Satyriſt?" Leſs depraved than what! I wiſh Mr. Hamilton would get ſome one to put your jargon into Engliſh;—'the evidence of Juvenal himſelf decides in the negative,' Crit. Rev. p. 339. This ſhall not ſerve your turn, nor will I ſuffer you to evade the point by changing the terms in diſpute. The 'depravity' of the Egyptians (for whom I care as little as another) has nothing to do with the queſtion. You aſſerted that this people were habitual cannibals in the days of Juvenal, and you attempted to prove it from his own words, *contenta cadavere crudo*. In reply to this, I affirmed that you could not conſtrue the paſſage, which, as well as THE WHOLE OF THE SATIRE from whence it is taken, is directly in the face of your argument; and that you were ſcandalouſly ignorant of its purport and deſign.

Driven from this, too "dull" for conviction, and too "vain" for inſtruction, you now return to the charge, and endeavour to prove your moſt abſurd poſition by another extract from the ſame Satire, of which, as before, you do not comprehend a ſingle word! "That the eating of human fleſh was not uncommon in the age of Abdollatiph, we have ſhown in an article *commended* by thoſe who can *judge!!!*" No doubt of it, *un ſot trouve toujours, un plus ſot qui l'admire*; and even the acroſtics of Mr. Parſons may *poſſibly* have found *un plus ſot* to admire them. After what I have ſaid of the "article," however, the *judgment* of thoſe who *commended* it, muſt be deemed peculiarly valuable. "Will Mr. G. truſt to *Juvenal himſelf?* We imagine that he will *not*, ſince his tranſlation gives the paſſage *unfaithfully*. He was unable or averſe to render with propriety,——

"————*ſed qui mordere cadaver*
"Suſtinuit, nil unquam hac carne libentius edit,

"which," pray obſerve, "HAS NO RELATION to the man who came firſt or laſt, but is a DISTINCT AND ISOLATED OBSERVATION, expoſing the ferocious greedineſs of thoſe whom WE muſt ſtill denominate CANNIBALS!" Crit. Rev. p. 339.

Very good. I paſs over what relates to myſelf * to come to your Achillean argument. *You ſay*, that the paſſage has "no relation to the man, &c. but

* I may juſt obſerve, however, that I *have given the whole* of the paſſage, not word for word, (which is the only idea this poor driveller has of tranſlation, and, indeed, the only way in which he can read it with the original,) but the general ſenſe. Literally rendered, it is "BUT whoever could bear § to gnaw THIS carcaſe, never taſted any fleſh more willingly; FOR," (ſuch is the *connection* which the woeful ignorance of the Critical Reviewers could not find, and therefore denied to exiſt;) "FOR, that in ſo odious a fact, you may not trouble yourſelf to doubt or inquire whether the *firſt* who ſwallowed it was

§ *Could* bear: *ſuſtinuit*. This word alone was ſufficient to ſhew that the Egyptians were not cannibals; and, indeed, would have ſhewn it to any but the Critical Reviewers, whoſe acquaintance with Latin reaches no farther than the child's Vocabulary, and whoſe general ignorance is beyond credibility.

but is a diſtinct and *iſolated* obſervation!!" To reaſon with you is a waſte of time; all that can be done, therefore, is to ſhew that the *direct reverſe* of your aſſertion is the truth, and that it is advanced for the firſt time by yourſelves. So far from being an "*iſolated* obſervation," it applies, with the UTMOST FORCE OF CONNECTION, to the reſt of the tranſaction, and is ſpoken of the carcaſe of the man who fell in the combat, and *of no other:*

> But he whoſe ſtomach ſuffer'd him to eat
> *The* carcaſe——— HOLYDAY.
>
> BUT he that of *the* carcaſe got a bit,
> Ne'er taſted any fleſh ſo ſweet as *it*;
> FOR, &c. STAPYLTON.
>
> The gueſts are found too numerous for *the* treat;
> But all, it ſeems, who had the luck to eat,
> Swear they ne'er taſted more delicious meat. DRYDEN.
>
> they—eat *him* raw;
> Nay, they pronounced, and this is ſtill *more rare*,
> That they ne'er taſted more delicious fare.
> Aſk not if the *firſt eater*, &c. OWEN.

BUT he who bore to gnaw *the* carcaſe, never ate any thing more willingly than *this fleſh*; FOR, &c. MADAN.

Ne t'informe point ſi le *premier* forcené—dont la dent paut entamer ce cadaver, &c. DUSSAULX.

Rationem reddit quare tam libenter comederit. NAM ille qui fietit *ultimus*, &c. BRITAN. in loco.

Yet it ſeems the paſſage has "NO relation to the man who came firſt or *laſt*."

Homo efferatus, qui naturam in ſe violaverit, et *ſemel* HOC cadaver hominis mordere ſuſtinuit, nihil unquam HAC humana carne libentius edit. LUBIN in loco.

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was pleaſed, I inform you that the *laſt*, who came up when the body was devoured, ſcraped the ground with his finger, that he might taſte of the blood!" I ſay:

> But leſt you doubt, if thoſe who came in time,
> Firſt at the bloody banquet, and the crime,
> Reliſh'd the treat; know thoſe who came the laſt,
> And when the reſt had finiſh'd the repaſt,
> Stoop'd down, and, ſcraping where the wretch had lain,
> With ſavage pleaſure lick'd the gory plain. P. 479.

What is there imperfect in this? I thought the critics (not the Critical Reviewers) would have been pleaſed at this compreſſion of a diſguſting and horrible narrative, which has always appeared tediouſly minute to every reader of taſte, and for which, indeed, Juvenal has been juſtly reproved. Of all this, however, the unfortunate idiot before us was completely ignorant.

I might

I might proceed in this manner through the whole body of tranſlators and commentators, not one of whom, from the age of Juvenal to the preſent, ever underſtood it in any other ſenſe than that which is here given. How could they; the words can bear no other. And yet this "learned tribunal," with "*all* the principal editors and tranſlators before them," (p. 338,) have the portentous ſtupidity to affirm that the "paſſage is a DISTINCT and ISOLATED obſervation!!!" They are "familiar with Henninius," (338,) from *whom* I have taken the laſt two *poſitive contradictions* of their aſſertion. They are alſo well acquainted with "the elegant Ruperty;" yet the ungrateful man finds, as it were, a malicious pleaſure in ſhaming and confounding them:

qui mordere cadaver
Suſtinuit, nil unquam hac carne libentius edit.
Nam ſcelere in tanto, &c. P. 89.

is a *diſtinct* and *iſolated* ſentence, ſay they. "*Nam*" obſerves Ruperti, "ſpectat ad *to* QUI, v. 87, which *connects* the paſſage with what follows."

But, above all, they are intimate with "the *luminous* Gibbon;" yet the *luminous* Gibbon, in his remarks on this Satire, has a long and anxious argument in the *very teeth* of their poſition, in which he warmly expoſtulates with Juvenal on his perſecution of the Egyptians, *becauſe* they "ate the fleſh of ONE MAN, and of one man only, whom they had murdered in a moment of frenzy."

What now ſhall we ſay of the Critical Reviewers? That they are a ſet of the moſt impudent impoſtors that ever diſgraced the preſs. And is it to be endured that ſuch men ſhould elect themſelves into a "tribunal," and, on the ground of their own ignorance, revile and inſult whoever will not miniſter to the jacobiniſm or impiety of their employers? However this may be, I, for one, will not endure their injuries in ſilence; for nature has given me a ſpirit incapable of being overawed in a juſt cauſe; add to this, that I conſider myſelf to be eſſentially ſerving the real intereſts of literature, while employed in ſtripping the lion's ſkin from the back of theſe clamorous, theſe miſchievous, aſſes.

We ſhould now have done with the Critical Reviewers, who, we believe, will be but little heard of hereafter, had we not to notice an inſtance of baſeneſs as remarkable as any of thoſe which are noticed by Mr. G.

In their remarks on his work, which they condemn in all and every part, they ſpeak with peculiar inſolence and ſcorn of the Introduction, the language of which is arraigned by them in terms raked from the kennel. Sixteen months after this egregious criticiſm had appeared, it turns out, BY THEIR OWN CONFESSION, that they had not read it! In the "Public Characters" of 1802, publiſhed by Mr. Philips, is a life of Mr. G. taken verbatim ad *literatim* from the Introduction to his tranſlation of Juvenal. In their review of this, they ſay that "they could *not* account for his language, till, *by recurring to his life in the preſent collection*, they found that a part of his education had been as a cabin-boy in a Brixham veſſel!!!" Crit. Rev. March 1804. Now this important circumſtance which they diſcovered for the firſt time in Mr. Philips's publication, is given at great length in the *fifth* page of the work, with which they declared themſelves "*ſatiated*," ſo many months before! But thus it is, that books are examined, and alone beſtowed, by the dignified critics of Hamilton and Co.

One word more. Meſſrs. Robinſons, Hamilton, &c. have been pleaſed

to hire an illiterate buffoon to make clumsy jests on Mr. G.'s *poverty*—Of this we know nothing; but may we venture to demand, with what face reflections of this kind could be encouraged by men, tottering themselves, at that very instant, on the verge of ———? We abhor all personal attacks; nor do we feel disposed to enter into Mr. G.'s feelings on this or any other occasion, farther than the interests of sound literature and morality are concerned: but if he were disposed to retort the mean insults of his adversaries, what a field is now opened to him! He, we believe, is superior to so worthless a triumph: but that he has it in his power to enjoy it, should prove an awful lesson to the dull, the envious, and the malignant calumniator.

The Monthly Review, *and*

I. *Sharp on the Greek Article,* II. *Six Letters to Sharp on the Greek Article.* III. *Six more Letters on his Remarks.*

(*Concluded from P.* 441, *Vol. XIX.*)

TO THE EDITOR.

Sir,

THE next thing which I have to say, and it shall close my observations respecting Mr. Sharp's book, regards the quotation from Justin Martyr, and another from Tertullian, alleged by Mr. Blunt, and brought forward by the Monthly Reviewers. I mean to consider not merely the appositeness, but the fidelity of these quotations. And here I think the Reader will find, what I have always found in sectaries of all sorts, such a manifest tendency to mislead as may well make a man backward in assenting to the claim of sincerity, so constantly advanced by dissenters, as an apology for all their extravagant ideas and false reasonings.

The passage from Justin Martyr, if we may believe Mr. Blunt and his Reviewer, "overturns all Mr. Sharp's ingenious theory, and is placed beyond the reach of his limitations." What is oddest, is, that it was originally brought forward by Mr. Wordsworth himself, the champion of Mr. Sharp. It is cited by Mr. Blunt, (and by the Monthly Reviewer after him, who, having Mr. W. before him, did it therefore with his eyes open) as simply "τω σωτηρος ημων Ιησυ Χριστω, και πνευματος αγιω." I may observe in the first place that, even upon this state of the case, the passage has nothing to do with Mr. S-'s rule: because the words connected with πνευματος αγιω are (properly speaking) not τω σωτηρος ημων, but Ιησυ Χριστω, which being a mere proper name, does not and cannot come under the rule at all. Then the Ιησυ χριστω, coming between the του σωτηρος ημων, and the πνευματος αγιω, breaks the connection, and makes it impossible that they should (under this rule of Mr. S.) relate to the same person. This would have appeared more plainly if the *whole* of the passage had been transcribed from Mr. W. It runs thus, "Επ'ονοματος του πατρος των ολων και δεσποτου θεου, και του σωτηρος ημων Ιησυ Χριστου Και πνευματος αγιου. Taken thus, fairly as it stands, the fallacy would have been evident, for it would have appeared that Justin Martyr was referring to the form used in baptism (λουτρον ποιουνται, they are washed, Επ'ονοματος κ. τ. λ.) only with some amplification. From Justin's not prexfiing the article to πνευματος αγιου, it may be concluded that, but for that amplification, he would not have used it all. He might have said, επ' ονοματος πατρος και Ιησυ Χριστου και πνευματος αγιου: but choosing to introduce some addition to the two first members

members of the ſentence, he was led to make uſe of the article as to one of them: which thus furniſhes an example of Mr. S.'s firſt rule, το πατρος του κυριου και σωτηρος ημων Ιησου Χριστου. In the ſecond we have του σωτηρος ημων, without a copulative, ſimply put in appoſition with Ιησου Χριστου, becauſe in that caſe no copulative was required: and thus the "και" which follows, connects only the third member of the ſentence with the two former: that is, πνευματος αγιου with πατρος η with Χριστου. To make the inſtance alleged at all bear on the queſtion "Ιησου Χριστου" ſhould have come firſt. It ſhould have ſtood "Ιησου Χριστου, του σωτηρος ημων και πνευματος αγιου." Yet even then, I think much might be ſaid in favour of what is thrown out in the Chriſtian Obſerver on this paſſage, that πνευμα αγιον is rather a proper name than a name of office. Its name of office ſeems rather to be ὁ παρακλητος, "the comforter."

Thus it turns out that this ſolitary inſtance, got by mutilating a quotation of Mr. Wordſworth, has nothing to do with overturning Mr. Sharp's reaſoning. The truth is, that the more Mr. S.'s poſition is examined, the truer it will be found. Numerous as are Mr. W.'s inſtances, he has by no means exhauſted the mine. In only dipping into Juſtin Martyr for this paſſage I found another example in ſupport of the rule, viz. "προς τον πατερα και βασιλεα των ουρανων ποιησαι." Speaking of the death of a martyr. See Apol. 2do. p. iii. Thirlby's Ed.

The other quotation referred to is from Tertullian. It is adduced in ſupport of Mr. Blunt's poſition, that χριστος is an "epithet." "From a paſſage in Tertullian," ſays he, "it ſhould ſeem as if it were not familiarly uſed as a proper name, 'till about his time. "Si tamen nomen eſt Chriſtus, et non appellatio potius; unctus enim ſignificatur, unctus autem non magis eſt nomen quam Chriſtus." But how the inference reſults from this, that "Chriſtus" was not uſed as a proper name before that time, a man muſt have intellects different from mine to diſcover. To make it more plain, take the whole quotation. Tertullian, is arguing againſt Praxeas, who, he ſays, made Chriſt to be the father. Upon which he alleges the import of the name, certainly conſidering it as in familiar uſe, not then only, but from the time when it was firſt adopted. "Itaque," ſays he, "Chriſtum pacis patrem, ſtultiſſime, qui nec uſi circſpecies nominis hujus:" and then comes, "Si tamen, &c." He goes on with his argument "Si Chriſtus eſt, unctus eſt. Et utique ab alio, &c." With this argument we have nothing farther to do than as it proves or does not prove that the word Chriſtus *was familiarly uſed* as a proper name before about the time of Tertullian. I apprehend it proves rather the other way. For the reaſoning is on what the word was originally. If in arguing with a man who ſhould contend that "Captain" and "Lieutenant" were in all reſpects one and the ſame, I ſhould ſay, "conſider the very etymology of Lieutenant (uſu nominis) that it means one "holding the place of another," (lieutenant in French, "luogo tenante," or tenante in Italian) or "occaſionally filling the office of the captain," would it reſult from thence that it is only in our days that "lieutenant" is become a noun ſubſtantive, an acknowledged deſcription of a perſon?

I am aſhamed to purſue this any farther, for if we believe the language of the New Teſtament to have been the language of Chriſtians from the days of Chriſt, who can doubt but that from the time the word was firſt uſed, it was "familiarly uſed" as a proper name? If I have taken ſo much pains upon the ſubject, it is becauſe it is important to ſhow the fertility of

the reaſonings to which men condeſcend who are determined to ſhut their minds againſt what is declared to them. It is becauſe the weakneſs of their arguments is a deciſive proof of the prejudice by which they are actuated.

The two other articles of the Review upon which I propoſed to ſay a few words, are "Jamieſon's Uſe of Sacred Hiſtory," and "The Recorder," but you muſt allow me to poſtpone them for the preſent.

Your's,

January 11, 1805. T. L.

THE MONTHLY REVIEW.

TO THE EDITOR.

SIR,

I AM deceived in my idea of the ſentiments entertained by the conductors of the Anti-Jacobin Review, if they are not ſuch as ever have, and ever will, lead them to condemn and hold forth to public deteſtation, indecency and indelicacy in whatever publication they may be found. Who is there, Sir, that will not moſt ſtrenuouſly ſet himſelf in oppoſition to any author who will condeſcend to defile his works by ſuch paſſages? If, however, in a novel, in a romance, a play, nay even in a ſurgical book, we require regard to be paid to the rules of decency, (for though in a ſurgical book a man muſt, perhaps, be obliged to deviate ſometimes from *delicacy*, yet decency is indiſpenſible). If, I ſay, in ſuch books as theſe, every man of ſenſe and virtue condemns whatever is indecent, what ſhall we think when we ſee the pages of a profeſſed cenſor polluted by ſuch extracts? When we ſee them wantonly, and without reaſon, quoted and expoſed to every eye for no other poſſible purpoſe than to excite the laugh, or raiſe the indecent mirth of the wanton and the profligate? I allude, Sir, to the Monthly Review to a paſſage with a repetition, of which I will neither defile my paper, nor inſult the readers of your work. Let it be enough to to refer them to the Number for May laſt, page 76. Let any man of ſenſe, of decency, and of virtue, caſt his eye upon that paſſage and ſay, whether or not it is fit for the peruſal of the mixed crowd who read the Monthly Review. The author of certain works may, perhaps, ſometimes be obliged, by particular circumſtances, as I have before ſaid, to deviate from the ſtrictneſs of delicacy; but are ſuch the paſſages that ought to be ſelected by the Reviewer, and offered a ſecond time to public view? Can any thing juſtify this barefaced undiſguiſed repetition? Suppoſing even it were neceſſary to give the idea, are there not ten thouſand ways of diſguiſing it and leſſening the indelicacy? If we are told by a Reviewer that ſuch a book is licentious, indecent, or indelicate, every one is put upon his guard beforehand, and may take his choice whether or not he chooſes to peruſe ſuch paſſages as he will be moſt likely to meet with in a book of that deſcription; but if the Reviewer indecently takes the liberty to make choice of ſuch paſſages for his extracts, how are we to avoid being inſulted by ſuch indecency; we have no choice. Nor is this the only offence againſt decency which has been committed by theſe *modeſt* Reviewers. I ſhall refer the reader to a flagrant one in the Review of Godwin's Life of Wolſtonecroft. Perhaps the votary of vice and diſſipation may laugh at the ſentiments which prompted this letter; but I ſay with Lord Chatham, their laugh is panegyrical. I am ſure the man of virtue and of decency will applaud them; and I am pretty certain that the Anti-Jacobin Review will not be the leaſt forward in expoſing any reviewers who ſhall thus, at the

the ſame time, degrade themſelves and inſult the public, by preſuming to lay before their readers ſuch indecent and unworthy paſſages.

I am, Sir, with all reſpect,
Your moſt obedient humble ſervant,

June 19, 1804. OBSERVATOR.

MISS WELLER'S POEMS, AND THE MONTHLY MIRROR.

Cedite Romani ſcriptores, cedite Graii.

THE "Monthly Mirror" has taken the liberty of laughing at the poems of this lady, becauſe they were too refined for their comprehenſion. In return I ſhall take the liberty of expoſing the ignorance of theſe critics, and pay a proper tribute to the neglected merit of this Bilſton * Sappho, who has preſented the world with a volume of poetry, more unique in its deſign, original in its imagery, and adventrous in its expreſſion, than ever before came under the cognizance of his *Majeſty*'s Reviewers. They are divided into Paſtorals—Deſcriptive—Odes—Monodies, and Elegies, and reſpectfully inſcribed to one Mrs. Pott, by her *ladyſhip*'s humble ſervant the authoreſs. Notwithſtanding ſome have ridiculed this dedication, I ſuſpect it to be a very ingenious burleſque of the affectation of rank ſo very prevalent in this county (Staffordſhire.)

Among ſo many excellencies it is difficult to ſelect ſuch parts as may deſerve the preference. Take a few inſtances from her paſtorals.

THE SHADY RECESS, OR THE SLEEPING BEAUTY.

In a ſhady receſs, on a carpet of moſs,
There is a fine negligent roſe,
Grew on the plain, and ſimply did bend,
By the form which I ſpy'd in repoſe.
A wind not ſo ſerene as that beauteous nymph,
Had ſo ruffl'd her elegant dreſs,
I trembi'd and bluſh'd in ſmoothing her clothes,
I feer'd to diſturb her repoſe.

Our authoreſs evinces a juſt contempt of the vulgar fetters of grammar, and the ſcholaſtic jargon of ſyntax, &c. I ſhall therefore paſs over all conſiderations of this nature. There is another merit in this lady which poſterity may have to thank her for, if the example be taken by others. *She never rhymes unleſs it be convenient!* A boldneſs which nothing leſs than the exquiſite productions of this poeteſs could countenance—"*Negligent roſe,*" in the firſt ſtanza, ſhould, perhaps, be *neglected*, an error very common in Shakeſpeare. "*Bending ſimply*" by the "ſleeping beauty," is a perſonification of the roſe-wooing, as as it were, the lovely damſel by its ſide. The contraſt, in the ſecond ſtanza, of the rough wind and ſleeping nymph, is beautiful—"*I trembled and bluſh'd,*" too, is natural and delicate in the ſwain. In the next verſe this beauty is called the "*Venus of Medici,*" perhaps the wife of *Lorenzo de Medici*. The joy of the ſwain at length overcomes him.

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* There is a *mad-houſe* of ſome repute at Bilſton. I hope your readers will not draw from this any ill-natured concluſions relative to this lady's intellects.

" My heart, my fond heart, with raptures did beat,
And effuſions run thro' me ſincere;
My pulſe ſo heighten'd its notes as it play'd,
I fainted—*but cannot tell where!*"

Here is a leſſon for our modern belles! I hope, for the future, on theſe occaſions, they will remember what they have to forget. The lady at length awakes, and the poem concludes:

" Such tender endearments expreſs'd in her eyes,
The tumults unfolded my heart;
And rais'd ſuch an extatic beam of fair love,
For Cupid had fixed his dart!"

Her eyes opened his heart and let in the beams of love,—beautiful!

We have three ſweet poems ſeverally intitled *Solicitude*, *Hope*, and *Abſence*, after the manner of Shenſtone. Her addreſs to Solicitude is ſublime, and, perhaps, to many readers unintelligible. The metre varies with the ſentiment after the manner of Southey's " Thalabar."

" Lovely ſenſation! how charming a theme,
What ſoft tenderneſs flows from thy note;
Ah! that beauteous gleam will ever diſplay
The bright ſtreamlet of gold on thy float.
When fair love ſhall preſent her elegant form,
Sweet ſimplicity in a bright beam,
Solicitude draining the wat'ry morn
Will ſurrender a beautiful ſtream."

The " beauteous gleam" I ſuſpect to be the glance of her eye, beaming on, and diſcovering her golden robe or *float*, a very elegant *noun*, which we much wanted, ſignifying drapery waving in the wind. " Sweet ſimplicity" riding on a ſun-beam to accompany love is a pretty idea, and diſcovers our author to have read and profited by the delightful poems of Oſſian.

" Solicitude draining the wat'ry morn,"

doubtleſs alludes to youth. In proſe it might be read,—" Anxiety robbing beauty, in the roſy morn of life, of its tears." A lover would, no doubt, call it a " *beautiful ſtream.*"

——— I did conſent,
And often did beguile her of her tears. SHAKESPEARE.

The lovely Deſdemona's anxiety or ſolicitude for her hero during the narration of his " hair-breadth 'ſcapes," may illuſtrate the ambiguity of this paſſage. A ſucceeding ſtanza commences with much *richneſs* of expreſſion.

" The charms of all her perfections are ſweet,
Her looks are ſo *manured with love*,
Her modeſty ſtill is pleaſing to me,
She appears like *an angel above!*"

It is the mark of a weak mind to be frightened at words. " *Manured with love*" here means *rich*, perhaps *prolific*. How ſhe could appear like an *angel above*, however, I am at a loſs to know; but poets frequently *overlook* a many things in this world; and if this will not account for it, I ſhall leave the paſſage to ſucceeding commentators

" The

"The "Caſtle of Beauty," or, more properly ſpeaking, the "*Warehouſe* of Beauty," is her principal piece:

"*Contains beauty ſet in ſtore!*"

I ſhall epitomize a few verſes in preference to tranſcribing them, out of pity to the dull underſtandings of your readers.

Verſe 1ſt.

The authoreſs walks round the caſtle not expecting to ſee any body dancing in the air!

Verſe 2d.

The *walks* which ſurround the place are covered with *moſs* and *ſhrubs* which "bear a *gloſs*," out of complement to the convenience of rhyme. "Soft fancy," bids the authoreſs ſtray into a *gravel walk* to *ſee the day!*

Verſe 3d and 4th, which run into each other.

On the north ſide a rock of "retired beauty," with which the poeteſs has ſome converſation, till they are interrupted by ſome *cliffs* which call out to her, and tell her, that if ſhe had a cottage there and her lover, ſhe could never wiſh for more." With "ſufficiency, content, and bliſs," and the muſic of "paſſion's harp," ſhe would remain at home, and nothing would induce her "for to rove."

Verſe 5th.

The poeteſs was ſo pleaſed with the concluſion of the laſt verſe, that, with a view to impreſs it on the mind of the reader, ſhe repeats it! She changes her ſex ſeveral times in the courſe of the poem.

Verſe 6th.

The lover holds a converſation with his heart, which is requeſted to lead him to a "warm fountain" that he may *weep*, where he takes a nap out of complement to the rhyme, which is regularly preſerved in this poem, and in this only. He is afraid of being ſeen.

Verſe 7th.

He is induced to ſee what "*incloſes the inſide*" of the caſtle, for which purpoſe he lifts a door off its hinges, and aſks if admittance is granted to a pilgrim "who can no further ſteer."

Verſe 8th.

A friar then advanc'd in grey, (meaning in years,)
And aſk'd my buſineſs there,
"If for repoſe you wander now,
We have *ſome* room to ſpare;"
As admittance then was granted me,
Upon theſe terms it *were*,
That ev'ry room was free for me,
But one on the *left hand there!*

You would now imagine, Mr. Editor, that we are coming to the plot, and that there is ſome intereſting myſtery attached to this room on the *left*. If ſo, you are miſtaken; we hear no more of it; and, in the ſucceeding *eighteen verſes*, we only learn that this alternate male and female votary of Cupid is invited to dinner, after which he takes a walk. He encounters a lady

lady who is "apparently in love," and enquires of a "comely swain," whom we suppose to be the butler, who she is. He describes her to be a lady with a fortune of 5000l. of which she loses "every farthing," if she should marry. Louisa, however, prefers the "warm love" of her officer, and determines to marry him, but receives an account of his death, and devotes herself to eternal solitude. The swain who makes this enquiry, on hearing her determination, swears he will go and die on a *rose-bed*; and this is the tragical end of this most tragical story!!!!!!

I shall conclude this article with a specimen of her descriptive pieces, intitled, "An Address to Self-consequence, confounded by Imperiousness and ignorance in Unison." There is a portion of sublimity in the title itself, which is an appropriate introduction to the poem. She begins by requesting the reader to be so good as sit down, notwithstanding it is a cloudy day, and be very attentive to her poetry. After abusing the clouds for coming between her and the sun, she breaks out into all the wildness of poetry, untrammelled by metre, and unfettered by any thing in the shape of consistency or common sense.

Retire, ye lofty ambitious shades!
Intrude not your *gaudy colours*, which shall fade and die,
To reign o'er radiant bloom, which shall increase and vie,
As the vine shall swell;
Embellish'd with rising beauties which for ever last,
When pride consumes in flames your sphere for ever past.

Where is the spring from whence your fountain flows?
Centr'd in the ocean—your pride did first ascend;
Why disdain? why refuse what your ignorance cannot mend?
Endeavour not to supercede.
Let wisdom, honour, elegance, which are all refin'd,
Teach you the secret pleasures—to ornament the mind.

Here, Mr. Editor, profound commentator as I am, I confess my incapacity; I yield to such a torrent of eloquence, and lament the narrow limits of all human understanding!

This volume contains 143 pages of these eccentric effusions, and is very neatly printed on fine paper, by Grafton and Reddell, of Birmingham.

MISCELLANEOUS.

CRITICAL OBSERVATIONS ON THE BYRSA OF VIRGIL.

TO THE EDITOR.

SIR,

AS I find you have honoured my communication, containing some remarks on a passage in Virgil, with insertion, I am encouraged to send you the following animadversions on the same poet; and, although I do not arrogate to myself the penetration of a professed critic, although I make no pretensions to the profound erudition of a commentator, yet I humbly hope I shall have it in my power to elucidate several obscurities, and to put a new construction upon several passages, the sense of which has been too much perplexed by conjectural refinements.

Many have been the disputations upon the meaning of the word *Byrsa*, (or Carthage;) and many very learned disquisitions have been expended in determining what part of the city Byrsa constituted. With regard

gard to the derivation of this word, the following, I believe, has been ſtabilitated by the greateſt number of partizans:—When Dido landed in Africa to ſhelter herſelf from the inveterate perſecution of Pygmalion, ſhe covenanted with the inhabitants for as much land as an ox's hide would contain. (See Æn. i. 365.) The agreement being ſtruck, Dido ordered the hide to be cut into narrow thongs, and thus ſurrounded a large ſpace of ground. Servius informs us, that ſhe obtained twenty-two furlongs, or two miles and three quarters. On this ſpot of ground ſhe founded a citadel, which (ſay the commentators) was called *Byrsa*, from the Greek word Βυρσα, which ſignifies a hide. Although this etymological explication bears no ſmall degree of ſpecioufneſs and plauſibility, I hope I ſhall be able to ſtagger, if not to ſubvert it. I will not, in my attempts at confutation, bewilder the mind in the mazes of metaphyſical ſubtilty, confound the underſtanding by digreſſive circumlocution, nor force reluctant conviction by blinding reaſon; for this ſome of the critics have done. I ſhall addreſs myſelf merely to the reaſon, and introduce a calm and regular inquiry.

Let me firſt aſk—is it at all probable that a colony inſtituted by *Tyrians* on the ſhores of Lybia, ſhould derive the name of their city from a Grecian ſource? On the contrary, it is well known that the moſt irreconcileable enmity ſubſiſted between the Greeks and Phœnicians; and that this national animoſity was aggravated, and the breach greatly widened, by the Athenians, whoſe ſpirited emulation in cultivating the arts of commerce in oppoſition to Tyre, cauſed numerous broils and mutual remonſtrances; and, at length, when Athenian navies acquired the indiſputed ſovereignty of the ſeas, their jealouſies were raiſed to confirmed inveteracy. If, therefore, ſuch was the ſituation of the two ſtates with reſpect to each other, is it conſonant with reaſon to ſuppoſe that one would borrow terms from the language of the other, eſpecially on ſo ſolemn an occaſion as giving a name to a newly-founded city? I believe I may anſwer, no; it appears to me to be repugnant to the principle implanted in our nature, and to the ſtrong emotions of national prejudice. Perhaps ſome caviller may retort, that though hatred and jealouſy have long exiſted between England and France, many French expreſſions have been adopted by our nation, and interſperſed in the converſation of the polite circle. To this I add, *firſtly*, that *ſome* of theſe expreſſions are inherent and conſtituent in the nature of the language itſelf, and are pronounced with the Engliſh accent; that they were introduced ſo early as William the Conqueror, who, it is well known, wiſhed entirely to extinguiſh the Engliſh language, and ſubſtitute the French; for the completion of which project he ordered it to be taught in ſchools, and uſed in law proceedings: thus we find many French words idiomatic in Chaucer, Digby, Shakeſpeare, &c. *Secondly*, That the reſt which are pronounced with the French accent, have been introduced during times of peace, when the national enmity has been relaxed. Theſe have been long ſanctioned by uſe, and on that account no one objects to them; but what Engliſhman, in time of war, can check the ebullitions of his indignation, when he hears converſation interlarded with more foreign terms, and made into a hodge-podge by more and more ridiculous barbariſms: old grievances may be tolerated, but odious innovations never fail to rouſe oppoſition.

But to return from this digreſſion; does it not appear to be far more compatible with reaſon to ſuppoſe that *Byrsa* is a corruption of בצרה, *Botsrah*, or rather (according to pronunciation) *Bosrah*; which is derived from the verb בצר, *Botsar*, which ſignifies *to fortify*. Now, this word *Bosrah* may

eaſily,

eaſily, by the common figure metatheſis, be changed into BORSAH, which bears a very ſtrong affinity to both in ſound and conſtruction, or arrangement of letters to *Byrſa*. Thus we read in this ſenſe בצירת חומה, *a fortified wall*, and הצרים בצרת, fortified cities.

I will next attempt to prove what part of the city Byrſa was. In diſcuſſing this point, modern commentators have drawn inferences, as though they were determinate, from the *poetry* of Virgil; poetical deſcriptions admit ſuch latitude and amplification of the original idea, that they muſt frequently be very concluſive. In this they have erred; an aſſiduous inveſtigation of the Chriſtians, both contemporary with, and poſterior to, the foundation of Carthage, would have led them much nearer the truth. Some have made Byrſa the whole city, others the temple conſecrated at the founding, and others again not only the whole city, but the contiguous circumjacent parts, about a quarter of a mile round. But moſt of theſe accounts are conjectural, or merely founded on different paſſages in the Æneid.

Let us examine what Strabo ſays on this ſubject: "Κατα μεσην δε την πολιν η ακροπολις ην εκαλουν Βυρσαν, οφθυς ικανως ορθια, κυκλω περικειμενη· κατα δε την κορυφην ειχστα Ασκληπιον, οπερ κατα την αλωσιν η γυνη του Ασδρουβα συνεπρησεν αυτη:" —from which we gather that Byrſa was a loſty turret, around which the inhabitants dwelled, and which had a temple at the top dedicated to Æſculapius, which, when the city was taken, Aſdrubal's wife burnt together with her own perſon. Appian likewiſe informs us—"Σκιπιων δ'ην μεν επι την Βυρσαν η σπουδη· το γαρ οχυρωτατον της πολεος ην, και οι πλειονες ες αυτην συνεπεφυγεσαν· τριων δ'ησαν απο της αγορας αιωδων ες αυτην, οικιας πυκναι και εξοροφοι πανταχοθεν ησαν." —By this we learn that Byrſa was the ſtrongeſt part of the city; that there were three approaches, or ſtairs, to it from the forum; that the dwellings were contiguous to each other, and very loſty. The ſame author ſays elſewhere, that upwards of 50,000 perſons ſought this place as an aſylum of the greateſt ſecurity; from which we may conclude it muſt have been very ſpacious; and the Greek geographer above-cited again ſays, "that the temple of Æſculapius, in Byrſa, was the richeſt and nobleſt edifice in all Carthage; that they entered it by an aſcent of 60 ſteps; and that the city being once beſieged, 900 fugitives defended it for ſome time after Byrſa itſelf was ſurrounded." From all theſe evidences we may collect, that Byrſa was a building, or fortreſs, of conſiderable extent and ſtrength in the midſt of the city, intended to anſwer the purpoſe of what was called *a citadel*. I believe the word *Magalia*, in Virgil, is thought, by the learned, to ſignify the ſame as *Mapalia*, viz. the huts, or temporary dwellings, of the vagrant Numidians. But, in the 4th Æneid, the Magalia are ſpoken of as a part of the city:

> "Ut primum alatis tetigit *magalia* plantis
> Æneam fundantem arcet, ac tecta novantem
> Conſpicit."

Here Mercury finds Æneas employed in building citadels or towers in "Magalia," which cannot mean among the huts of the Numidians, ſince they muſt have been removed when Dido purchaſed the ground. Servius ſuggeſts an emendation of "MAGARIA," becauſe that word, and not "magalia," ſignifies a city in the Phœnician or Carthaginian language. Appian ſays, "χωριον δ'εστιν ευμεγεθες εν τε πολει τα Μαγαρα, τω τειχει παραζευγμενον." Perhaps ſome of your readers may not underſtand the expreſſion "τω τειχει παραζευγμενον;".

παραζευγμενον;" but, from what follows, it appears that Megara was within the walls. I will tranſcribe the paſſage for the ſatisfaction of your readers. "Κατα μεν ουν το τειχος, ουδεν καιπερ επιχειρων, ηνυεν· ες δε τινος ιδιωτου πυργον ερημον, εκτος ονται του τειχους, και το υψος ισον ονται τω τειχει, νεανιας ανεβιβασεν ευτολμους α τους επι των τειχων ακοντιους ανεστελλον· ξυλα τε και σανιδας ες το διαστημα επιθεντες, και δι' αυτων ες τα τειχη διαβαμοντες, καθηλαντο ες τα Μεγαρα· και πυλιδα κοψαντες, εδεχοντο τον Σκιπιωνα. Ο δε εισηλθε μεν συν ανδρασι τετρακισχιλιοις· και Φυγη ταχια των Καρχηδονιων ες την Βυρσαν ην, ως της αλλης πολεως αλουσης." We likewiſe find, in the latter end of the book, "that Megara and Byrſa conſtituted the city; and the ſenate expreſsly ordered that no one ſhould ever preſume to rebuild either *Byrsa* or *Megara*. May we not derive Megara from the Hebrew גור *gur*, or גר *gar*, incolere, habitare, commorari, from which ſprings מגור *magur*, habitatio; and the Phœnicians, varying the dialect from *magur*, form מגאר *magar*.

I have proved, then, that the city of Carthage conſiſted of two parts excluſive of the harbour. The citadel was called *Byrsa*, *Botsrah*, or *Bosrah*, or *Borsah*, which, in the Phœnician language, ſignifies *a fortified place*; it was ſituated in the middle of the town, a very ſtrong and almoſt impregnable place; it was encompaſſed by *Megara*, in which the bulk of the inhabitants dwelled. This *Megara*, or rather *Magara*, or, as Virgil calls it, *Magalia*, in the Phœnician language *Magur*, or *Magar*, was ſo called, becauſe it was the habitation of the common citizens.

If theſe remarks are found acceptable with your readers, it will he a high gratification to your conſtant admirer,

PHOSPHILOS.

POETRY.

The Norwich Iris.

TO THE EDITOR.

Sir,

THE ſubject of the inclosed Verſes, though in ſome degree local, is yet cloſely connected with the general cauſe of order and loyalty: you will, therefore, perhaps admit them to a place in your next number.

About two years ago, a weekly paper, calling itſelf the *Iris*, firſt iſſued from the Norwich preſs. A verboſe proſpectus announced to the public the bleſſings which the goddeſs came to diſpenſe: her progreſs, however, was marked by all that is pernicious in politics and falſe in taſte: the character ſhe aſſumed was unfortunately that of a female jacobin of the German ſchool. The whig intereſt, of courſe, was exerted to render the goddeſs popular: but ſo intemperate and diſloyal were her demeanour and converſation, that the whole Whig Club united, could not have ſaved her from diſgrace.

She has to apologize for uttering her lamentation in *Latin*: but *Greek*, her native idiom, is underſtood by very few: and her *English* is ſo barbarous, as to be almoſt unintelligible. I am, Sir, your's, &c.

14 Jan. 1805. PHILOCTETES.

———— Ἀπαλὴ πόδας; ὠκέα Ἶρις. Hom.

Arces *Norvici* fugiens *Thaumantias* exul
Conſtitit, et viſa eſt talia nympha queri.

O civis

" O cives, versat quæ tanta insania mentes?
Quid merui, indignis ludificata modis?
Interferes divûm libertatisque sacerdos
Sponte adii, ut possem colla levare jugo.
Deliciæ nostræ plebecula: regia turba
Famosis passim flet coòperta jocis.
Proditor est furcæ damnatus? mitior *Iris*,
Ne premeret, vetui, debita pœna reum.
Quin quot amat musas *Germania* tetrica, jussi
Ludentes vestro comis addessi choro:
Hinc turres, tenebras, cædes, phantasmeta, sagas,
Cæruleas Barbas, pagina onusta crepat.
Personui ampullis nexisque ambagibus aures;
Audiit in suetum vulgus, et obstupuit.
Ausi sunt homines præconia tempere nostra:
Irim quis mendax institor orat opem?
Iridi laudandas fugiunt permittere merces
Vel *Brodum* et *Solomon Spilburiusque* suas.
Quid? qnòd *Cobbettum* sperarum saucia pectus
Pellicere in socii fœdera posse tori;
Cobbettum carum, quo non audacior alter
Dente venenato dilacerare bonos.
Hunc scurram ut capiam, jamdudum retia tendo;
Mille placendi artes suasit honestus amor:
Si quid *Cobbettus* blateret, blateraret et *Iris*;
Ille tacet prudens? *Iris* amica tacet.
Conjugio tali potuisset surgere proles
Et Jovis ætherii vertere regna valens.
At spem dos erepta mihi (proh! quantula) inanem
Reddidit. in terris nil sine dote Venus.
Ad superos redeam? risu solvetur Olympus,
Et reducem Dominæ verbera sæva manent.
Quò feror? aut quæ tuta satis sententia restat?
Quo pacto ulcisci numina læsa queam?
Dira canam; hæc animis suprema reponite verba:
Monstrat enim nullum parca salutis iter:
Fas est *Mercurio* seros regnare per annos,
Et vestrâ æternum sæviet urbe * *Cronus*.
Dixerat: in Stygias lymphatæ evanuit umbras
Diva, et Lethæi gurgitis hausit aquas.

A New Year's Offering.

While o'er the wilds of the returning year,
Thou driv'st destructive Time, thy swift career.
Among the millions doom'd thy pow'r to feel
By slow disease, or by the murd'rous steel:
Or by the nameless dangers that await,
Life's various course, the messengers of fate;
O wreak thy vengeance on those plains afar,
Where savage fury shakes the scourge of war;

* Ita in *Prospectu*, ut aiunt, suo Rivales appellavit Iris.

O plant

O plant thy wrinkles and display thy rage,
On wasted Luxury and pamper'd Age.
But, ah! protect with tutelary care,
The young, the good, the virtuous, and the fair.
For lovely Emma, all thy treasures bring;
Retard for her the swiftness of thy wing.
Sweet as her beauties, deck her paths with flowers,
And bind in silken bands the willing hours;
To this bright image of celestial truth,
Give ev'ry blessing! give perpetual youth.

The Fair Equivoque.

As blooming Harriet mov'd along,
The fairest of the beauteous throng,
The beaux gazed on with admiration,
Avowed by many an exclamation,
What form, what naiveté, what grace,
What roses deck that Grecian face!
"Nay," Dashwood cries, "that bloom's not Harriet's,
'Twas bought at Reynold's, More's, or Marriot's.
And, though you vow her face untainted,
I swear by ——— your beauty's painted.
A wager instantly was laid,
And Ranger sought the lovely maid.
The pending bet he soon reveal'd,
Nor e'en the impious oath conceal'd.
Confused, her cheek bore witness true,
By turns the roses came and flew.
"Your bet," she said, "is rudely odd;
But I am painted, Sir, by—God."

Lines addressed to Lord Nelson, on his Arrival at Brecon, amidst the joyous Acclamations of the People. 26 July, 1802.

HAIL Warrior! *wounded* in thy country's cause!
I sing—while sorrow *tempers* my applause!
While, with the kindling crowd my hat I wave,
With cordial zeal to celebrate the brave!
To greet the far-fam'd *Hero of the Nile!*
Who scourg'd *usurpers* for *perfidious* guile,
Who, link'd with *Sydney*, on the Egyptian shore!
Touch'd great *Achilles' heel*—untouch'd before!
Who broke the massy *boom*—the magic *chain*
Of *Northern* Powers—by thund'ring on the *Dane!*
Thus to *retaliate*—after *many* an age—
The *wrongs Britannia* felt from *Danish* rage!
When England's *Alfred*—friend of God and man!
Our sacred *rights* and *naval* power began!
While thus *thy* martial deeds and dauntless soul,
In lines of *brass* to future times shall roll,
Permit a *peaceful* muse, for wars unmeet!
For *once* to lay this tribute at thy feet!

While,

While, with a melting *ſenſe*, and cordial *ſigh*,
On *Nelſon's wounds* ſhe turns a moiſten'd eye;
Forc'd from the *chequer'd* ſcene, *thy words* to ſing,
"*All* praiſe be *centered* in the *eternal* King!"
Who could repreſs the ever-ſpreading flame!
What bard exults not with a *Nelſon's* name!
Bleſs'd was the burſt of joy that wak'd the lyre!
Struck from the ſtinty muſe *one* ſpark of fire,
And forced her to forget her youthful tears,
Her long-worn ſorrows through the vale of years,
Wing'd her beyond her waning natural powers!
And laid her, trembling, in *Elyſian* bow'rs!
Where 'midſt the phalanx of the virtuous brave,
Born various nations to reform or ſave!
The muſe might ſtrike one picture from the reſt,
Warm to the *life*, the brighteſt, and the beſt!
In which, conſpicuous ſeen, we might admire
Ulyſſes' caution, Agamemnon's fire!
Æneas kneeling to the powers ſupreme!
The vulnerable *Hector's* patriot flame!
Mild *Mercy*, melting o'er a conquer'd foe!
The *ſeaman's* patron, and the friend of woe!
Now view him on the wave, Britannia's ſhield!
To ward off myriads from the banner'd field!
Where creſted heroes line the gleaming ſhores!
To meet the *ſcourge* of European pow'rs!
The frantic hordes of proud deſpotic France!
The wild defenders of the *ſlave* of *chance!*
Who court a ſheltering grave from freedom's hoſt,
"*The Rights of Juries!*" on our ſhields emboſs'd!

LITERARY INTELLIGENCE.

WE have been given to underſtand that a Tract is daily expected to make its appearance from an anonymious pen, entitled a FEW BRIEF REMARKS on a pamphlet called "*Obſervations on a Conciſe Statement of Facts,*" &c. The author of the REMARKS is ſaid to have taken up the cauſe of a highly reſpectable officer, alluded to in the pamphlet called "Obſervations," and we hear that he makes a merit of being totally unknown to that officer or any of his connections, having come forward in the field of politics, in order principally by fair inveſtigation, to oppoſe what he conceives to be the alarming progreſs of reſtrictions on the liberty of the preſs. The BRIEF REMARKS alluded to will be publiſhed under the ſignature of ÆSCHINES.—It is ſcarcely neceſſary to ſtate that both the "Obſervations" and the "Remarks" have ariſen from the conduct of the late board of admiralty.

We underſtand, that a pamphlet, from the pen of Mr. Harral, intended as an anſwer to the "*Brief Appeal to the Honour and Conſcience of the Nation, upon the Neceſsity of an immediate Reſtitution of the Spaniſh Plate Ships,*" is on the eve of publication. It is expected to involve the whole of the queſtion, as to the juſtice and policy of a war with Spain; and, from what we have heard of the political principles of the author, we infer, that the ſubject will be placed in a correct point of view.